

# The Chinese Recorder and Missionary Journal.

VOL. XXXVI.

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# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany  
and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, *February, 25th, 1885.*

I have used Valentine's Meat-Juice with most gratifying results in several cases.

**A CASE OF POST-PARTUM HEMMORRHAGE**—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,  
*Surgeon-in-Charge, Soochow Hospital.*

## TESTIMONIALS.

*New York.*

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. ELIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

*Washington, D.C.*

I have used largely VALENTINE'S MEAT-JUICE and consider it the best



of these (meat) preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

GIVES TONE TO THE STOMACH.

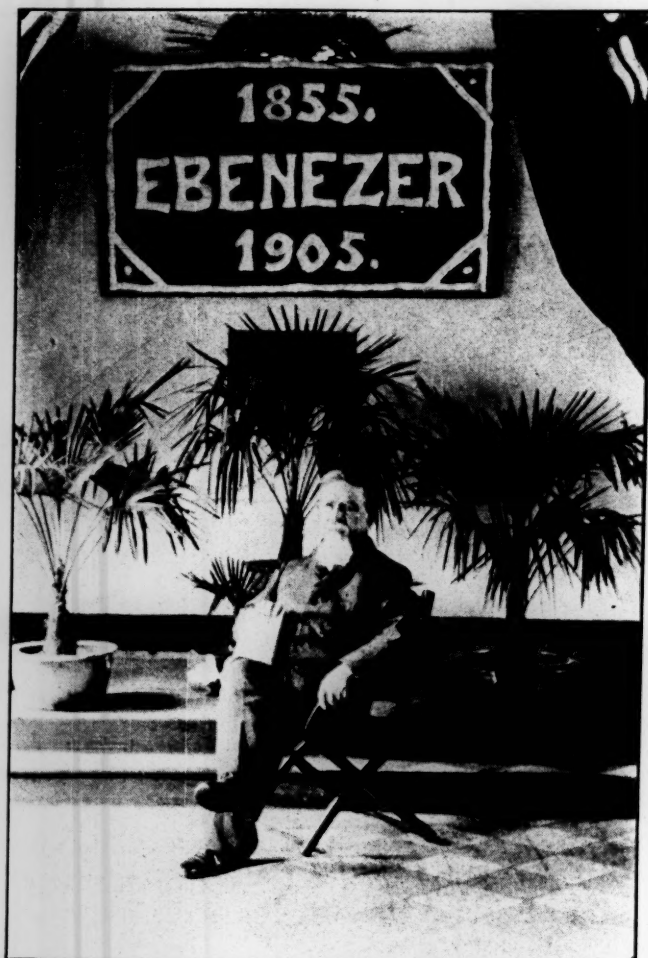
INTERNATIONAL EXHIBITION.  
1876.

REPORT ON AWARDS,

—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."







*Photo by Rev. B. Upward.*

REV. GRIFFITH JOHN, D.D.  
(See page 563.)



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## Bishop Westcott on Missions.

### I.

BY REV. ARNOLD FOSTER, L. M. S., HANKOW.

IT has for a long time been a cherished desire of mine to see a number of the most characteristic utterances of Dr. Westcott, late Bishop of Durham, on the subject of Missions, brought together into one volume for the benefit of those who are able to appreciate their importance and to profit by them. In the present paper, and in other papers that may follow it at intervals in the pages of the RECORDER, I am going to make the attempt, however poor it may prove to be in its accomplishment, to outline some of the principal lessons bearing on Missions and on Mission methods that I have myself gleaned in the course of my all too superficial reading of the works of this devout writer, this eminent scholar and learned theologian, this great Christian prophet, who only four years ago passed out of our sight. To do this subject justice one would need to go carefully through almost all Bishop Westcott's writings, giving references for all quotations or allusions and a copious index, to guide persons interested in the study, to the very numerous passages in his books which bear on some aspect or other of the Missionary question. It would be easy to make a list of all his published sermons or addresses on Missions, but that would give no idea of the wide range of his teaching on this subject. The relation of God in Christ to every race and tribe and individual of the human family, the

discipline of the nations of antiquity and of existing nations with reference to the establishment of the kingdom of Christ and to the full accomplishment of the divine purposes in regard to mankind,—these were themes on which he delighted to dwell and which he was wont to illustrate and enforce with the wealth of learning at his command and still more by the exposition of Scripture, especially of the writings of St. Paul and St. John. He approached Missions not as a thing apart, an appendage of Christianity in which some Christians might feel interested while others might naturally disregard it, but as a symbol of one of the first and most elementary obligations of the Christian life. “The witness of the Christian is not only witness by a life, but it is a witness to a life. It is the testimony of those who believe in sober earnestness that God has visited His people: that His Son has died for them and for the world and raised their nature up to heaven that they too may ascend thither. These glorious truths, which are as plainly written in history as the deeds of warriors and statesmen, form the sum of that which we declare from personal knowledge. . . . Our witness is the proclamation of a life human and divine, by which the destiny of man has been fulfilled. Doctrine is the realization according to the laws of human thought of the facts which express our creed. Life is the test of their transforming energy. They connect, as nothing else could do, all the circumstances of our position, personal and national, all the endowments of our nature, with the supreme end of our being to make known the glory of God. . . . The facts of the Gospel gain in meaning as we come to know more, by widened experience, of the world, and of man, and of God. . . . They belong to every people, and all experience is their interpreter. No truth lies outside their range, and no race lies outside their influence. If such facts are once apprehended vitally they cannot but constrain the believer to seek unreservedly to fulfil the obligations of his faith. The Christian, simply as a Christian, is . . . in all places and at all times a Missionary carrying into new fields by the ministry of life what he has learnt and is learning of the work of Christ. No limits are set to the scene of his activities. . . . He knows that what he is allowed to do is a fragment of an infinite design; and because he is enabled to understand the breadth of God’s purpose he reaches forth with joyful sympathy to those who are called to more arduous labours in foreign lands and to larger



sacrifices. . . . The Christian life, I repeat, is essentially a Missionary life, and Foreign Missions express the natural activity of the Christian life to those who are without the Church. . . . There may be differences of opinion as to the best mode of fulfilling the apostolic work of Foreign Missions, but among Christians there can be no question as to its paramount importance."\*

The above quotation is, indeed, taken from a Missionary sermon, but it simply expresses the habitual attitude of the preacher in his own life and in all his own work to the subject with which it deals. His practical interest in Missions was shown in many ways. Perhaps the most personal manifestation of this interest may be seen in the fact that he gave four sons to the Mission work in India, of whom one died on the field and another is now a Missionary Bishop. Dr. Westcott himself was one of the founders of the Cambridge University Mission at Delhi, in which he took a deep interest till his death in July, 1901. One of his clergy who knew him most intimately during the years that he was at Durham contributes the following passage to his biography: "Bishop Lightfoot's policy had undoubtedly been to collect, and for the present to keep, in the Durham diocese which he found weak all the strongest elements he could command. Bishop Westcott's confidence in the Durham he found was such that he would lift no finger to retain the men whose loss he personally regretted when wider work was offered to them elsewhere; while for Foreign Missions he, himself the father of four missionary sons, enthusiastically gave his best. During his episcopate thirty-six men in orders went out from Durham with the Bishop's direct mission or glad approval to foreign or colonial service." In a resolution passed by the Society for the Propagation of the Gospel at its first meeting, after Dr. Westcott's death, it was stated that "the Society cannot forget that the life of Bishop Westcott has had a Missionary influence of exceptional range and force. It was as an expert that he wrote or spoke on Missionary subjects." The Committee of the Church Missionary Society in sending an expression of their deep sympathy with his family on the occasion of his death said: "Of his distinguished career as a master, professor, and bishop it does not become the Committee to speak. But they bear thankful witness to the noble example

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\* "Lessons from Work." Macmillan. Pp. 221-224.

that he has left of earnest and intelligent interest in Foreign Missions and how willingly he gave four of his sons to be missionaries in India. The Committee recall with gratitude the frequent occasions when he publicly advocated the cause of the Society in memorable addresses which were marked not only by the breadth of view but by the accuracy of the information which they contained." The members of the Cambridge Mission, the Delhi Brotherhood, in a similar message of sympathy spoke in the highest terms of the Bishop's "inspiring influence and suggestion to which the Mission owed its origin," and of the fact that "in all the stages of its history he was ever foremost in aiding and shaping its development, its counsellor in difficulty, its sympathiser in times of trouble and bereavement. They believe that to him more than to any other churchman of his day was due the marked revival of the missionary spirit, of the recognition that the cause of Missions is not only—to use his own words—a duty of Christian obedience, but the condition, the sign, the support of our Christian growth."

The attempt to collect Dr. Westcott's many utterances bearing on the work of the Missionary so as to do full justice to them would, as I have said, be an arduous one, but I believe the result would be of great value to students of Missions. Short, however, of such a complete and orderly method of setting forth his teaching as that, it may be possible to render substantial help alike to missionaries on the field and to our fellow-workers in the Mission cause at home by directing their thoughts, if only in a somewhat general way, to Bishop Westcott's writings as going to the very root of many of the problems that are continually exercising our minds in China and as illuminating the whole subject by setting it, in all its immeasurable vastness and in all its complexity, in the very light of heaven, i.e., in the light of the eternal purposes of God as revealed, 1st, in the creation of man in God's own image; 2ndly, and still more clearly, in the redemption of the whole human race through the Incarnation, i.e., through the work that was consummated in the life, death, resurrection and ascension of the Son of God. The Incarnation, with all that it presupposes and all that it involves, is the one central thought underlying all Bishop Westcott's theological teaching and his own hope towards God. If I may venture to put some of what I think to be his leading thoughts in my own words



by way of anticipating quotations and direct references to his writings to be given later, I should say that he regarded the manifestation of the Son of God in the flesh, 'in the fulness of the time' and 'now once at the end of the ages to put away sin by the sacrifice of Himself,' not merely as having reference to the time then present, or to the subsequent dealings of God with mankind, but as being that 'effulgence of God's glory and that very expression of His essence' which so illuminates the whole universe and all the mysteries and riddles of being, as to throw light backward on the previous course of all human history, not less than forward on the great course of eternal redemption. The Word made flesh, tabernacling among men full of grace and truth, sets the working of the pre-incarnate Word through all the previous ages of the world in a new light and explains to us, who have been privileged to see 'the day of Christ,' things that were almost entirely hidden from men of earlier ages, and that are as completely hidden still from all into whose hearts 'the light of the knowledge of the glory of God in the face of Jesus Christ' has not yet shone. To the Incarnation, Bishop Westcott believed, all human history led up, and for that event all God's previous dealings with our race had been a preparation. Amongst the 'nations' of antiquity one nation, despised and scorned by its more populous, more powerful, and more aggressive contemporaries and neighbours, had been elected by God to be His 'people' for the purpose of a special training and service and mission in the working out of the incomprehensibly vast, and grand, and intricate purpose of God for restoring man, as man, to his true place in the universe as a being made in the image of God, and to something immeasurably greater than our first parents' estate of untried and undisciplined innocence. To this nation, 'the people'—as Israel is generally spoken of in contradistinction to 'the nations' or 'Gentiles'—God committed a divine revelation in the Holy Scriptures which remain to this day in our hands that we, through the patience and the comfort which they inculcate, and which they so abundantly illustrate, may have the hope which they are calculated to convey. The more these Scriptures are searched and studied, the more we are filled with astonishment at their contents and general purpose. Not to provide mankind in all lands and in all future ages with a set of perfect rules for conduct, or a perfect ideal of morals and religion, or a knowledge of all the secrets of eternity and of the

life to come and its material surroundings, were the Old Testament Scriptures given, but for a far different purpose, namely to teach 'the fathers,' 'by divers portions and in divers manners,' lessons suited to the understanding, the moral condition and the outward circumstances of each age of the Jewish people to which, in gradually progressive lessons, the revelation was given. These lessons were adapted in their earliest stages to the needs of a childish, untaught people emerging slowly from the idolatries and the low moral standards of slave-life in Egypt. 'The people' were led on by more advanced and more spiritual methods as they were able to listen to the voices of prophets interpreting for them, as no other nation before or since ever had interpreted to it, the real meaning of the Divine Providence that was overruling and ordaining all the events of their national history. Sacred hymns, collections of proverbs and sayings of the wise formed part of the vehicle of teaching, and ever and anon in their later history and as the day of Christ drew nearer, prophets were raised up to move the hearts of those who were most deeply possessed of the true Jewish spirit by dwelling on the salvation which God was preparing—'a light for the unveiling of the Gentiles and the glory of His people Israel.'

But this election of Israel did not for a moment mean that God had either rejected or ceased to watch over the non-elected nations. By other lines of training and of providential government, which we must think of as far more circuitous, and to us far less intelligible, than the training given to Israel, God was preparing 'the nations' also to receive, in the fulness of the time, the Gospel, as a discovery made to them by God, much later in the world's history, of the Christian end, towards which all the noblest teaching of their own 'prophets'\* and poets had been tending† and even striving. And if the election of Israel was by no means tantamount to a casting away of 'the nations,' so the giving of a law, and of a divinely interpreted history, and of a book of praise, and of utterances of prophets—all the books, in short, which make up the Old Testament, by no means implied that all light from on high was either withdrawn or withheld from the writers of the sacred books of the nations, still less that we ourselves are to look on those works as

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\* Cp. Tit. i. 12.

† Acts xvii. 28, 29.



inherently worthless and incapable of yielding any witness either direct or indirect to our God and His Christ. Rather, if we accept the teaching of the opening verses of St. John's Gospel, not now to mention any other parts of the Christian Scriptures, we must believe that even through these, in some way which patient and prayerful study may lead us at least in a measure to recognize, the Eternal Word who in the beginning was with God and was God, in whom was life and that life the light of men, was speaking, not indeed clearly and directly as in the Scriptures, but obscurely and indirectly, awakening aspirations, suggesting thoughts which though they could only answer a very different purpose from that which the Hebrew Scriptures were designed to answer, were, nevertheless, not wholly purposeless, aimless, or removed from Divine control. No writer could be more absolutely free than Dr. Westcott from the folly of placing the sacred books of 'the nations' on the same level with the Scriptures, or of placing 'the nations' themselves and their blurred histories on a level with the Covenant people and their inspired history. All this will appear from his own books. But he did believe and believe strongly and teach persistently that man as man, fallen, sinful, miserable as his condition without the knowledge of God is and ever must be, has, and always has had, a place in the Divine mind, in the Divine heart, in the Divine purposes, and that even the Gentile nations of antiquity—Egypt, Babylon, Persia, Greece and Rome—all had their part in the discipline of Israel and have each left their own indelible marks on the moulding of the Divine revelation which has come to us in the inspired Scriptures of the Old and New Testaments. In like manner he both believed and constantly taught in regard to the great non-Christian nations of to-day—India, China and Japan—not to mention others, that not only have we to bring to them, as missionaries from the West, the great fundamental truths of the Gospel of the grace of God and to lay here deep and wide the foundations of the kingdom of the Christ, but that hereafter these nations will give back to the West a fuller and more complete Gospel than we to-day ourselves possess, for neither is the West without the East, nor the East without the West 'in the Lord.' A purely Eastern presentation of Christianity would never satisfy the religious yearnings or answer to the highest ideals of the West, and a purely western presentation of Christianity can never satisfy the religious yearnings, or answer to the highest ideals of the East. 'In

Christ dwelleth all the fulness of the Godhead bodily' and 'in Him, also, are all the treasures of wisdom and knowledge hidden.' The Church on earth that is to correspond with, and to answer to, its Divine Head must be a Church in which all the varied types of human excellence and human wisdom answering to all the different races of the family of man are fully and gloriously represented. And this leads me to the last thought of Dr. Westcott's that I can glance at in the present paper—the sacredness of *all knowledge*—including the knowledge of Gentile history, Gentile philosophy and Gentile ideals, as being in itself a revelation of some part of the ways and works of the Word by whom all things were made and are upheld. 'In your virtue supply knowledge.' "Yes, my friends for the Christian, knowledge is sacred. As we know anything better in any real sense of the word we know Christ better. *Ex uno verbo omnia, et unum loquuntur omnia*: 'All things proceed from one Word, and all things have one utterance.' Whatever may be the immediate subject of our study, we can see Him through it. A moment's pause will be enough, and the light of His presence will flash over our work. In this light we can live and die; without this light all knowledge is unsubstantial and unsatisfying. . . . *In virtue supply knowledge*—a knowledge of Christ which illuminates the last problems of self and creation, a knowledge of self and creation which brings Christ close to the soul. *Cui omnia unum sunt*—to go on with the sentence which I began—*et qui omnia ad unum trahit, et omnia in uno videt, potest stabili corde esse, et in Deo pacificus permanere*: 'he for whom all things are One and who draws all things to One, and sees all things in One, can be steadfast in heart and remain at peace in God.'"

Such in brief outline are some of the thoughts which were ever moving Dr. Westcott and shining alike through his commentaries and his expositions of Scripture, his theological works, his writings on devotional subjects and his teaching on social questions. In another paper I hope to indicate some special topics along this line of thought on which he has spoken at length, and to give examples of his teaching in his own words.

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\* "Steps in the Christian Life." S. P. C. K.. Pp. 33, 34.

## Letters from an Old Missionary to his Nephew.

## V. Advice to the Young Itinerant.

MY DEAR HENRY:

FROM your last letter I should judge that this may catch you before you start. You said you had an idea in your mind that it would be a good thing to take a journey into the country and to do what you could in the way of itinerant preaching. You ask, "What do I think of it?" I would say: "Go and prosper." You have now been studying for some time, and it is important that you should go afield and practise what you have learnt. If you do not you will find it difficult to understand the people outside of your own Mission station. Your teacher understands you and you him, more or less. Your boy 麻俐 you say generally catches your meaning in regard to money matters, though he seems rather obtuse when you take prayers. A journey will, no doubt, help you and enlarge your vocabulary, as well as give you power to use what you know. Most mission stations have special sets of expressions generally characteristic of the nationality and idiosyncrasy of the missionary in charge. It is reported that the young man could never quite understand why the senior missionary was always calling the servant 'Booby,' and he mentally decided that the habitual use of such an expression was somewhat inconsistent with the dignity of the cloth. And yet he was puzzled. 'Booby' was colloquial English, and the servant spoke Chinese. At length he ventured to ask, and the riddle was at once solved. It was merely the two characters 不必 (there is no need) pronounced according to the flat system, *Boo-bi*. If you have some pet expression it will do you good to get a change by rubbing up against others and hearing how they speak. French learnt at school is generally improved by a visit to France. This is the time when kings go forth to battle, when missionaries generally, after spending some time recruiting their jaded energies, sharpening their weapons, buckling on their armour and gaining strength for the conflict, go forth to see what the Christians have been doing through the hot weather. So far you have no churches to look after, and your trip will be purely evangelistic. At the same time it is a splendid thing for all young missionaries to do as much itinerating as possible during



the early years of their missionary life. If you notice you will see that most of the veterans who have done yeoman service in their later years as pastors, translators, etc., did a good deal of itinerant work in their early days. Such men as Griffith John, Burns, Hudson Taylor, Muirhead, Nevius, Goodrich, Mateer and others, went about freely and did splendid work by preaching and book distribution before they settled down in the spheres in which they distinguished themselves in later life. They gained such a knowledge of the people and of their modes of thought and expression as they probably could have gained in no other way. The difficulties and doubts that lie in the minds of the Chinese come to the surface when they have an opportunity of speaking freely to a preacher, while the preacher in turn learns how to handle men as well as books. It helps to give a man nerve and power to stand and address promiscuous audiences by the way side. It should help you to no end to spend some few months a year in travelling and preaching. You will speak better and gain confidence by so doing. Besides by moving among the people you help to remove prejudice and break down barriers. No man can tell the amount of good that has been done in this way by itineration. And you are perfectly safe in following the example of the Great Itinerant, who went about doing good and healing all that were oppressed of the devil.

I was rather disturbed by one expression in your letter. You say: "I am a little nervous about my internal economy and wonder how I shall stand travel and dirt." I hope I do not misjudge you, but I gather from this that you are dubious about being able to eat Chinese food and scarcely care to face the discomforts of travel. If this be your attitude of mind I must confess that I am rather disappointed in you, though I am free to say that some years ago when I received your photograph, and also heard that you had thoughts of becoming a missionary, I had a spell of doubt concerning you. Then, however, you had just reached that stage common to so many young men when they must be correct and immaculate in appearance or die. You looked at that time as though you had just stepped out of a fashion plate, but I thought that time, experience, and having to earn your own money instead of spending your father's, would work a cure. As to eating, I well recall the time when you would eat anything, when the warm apple to which adhered a piece of partially melted toffee covered with



cake crumbs was drawn from your pocket and devoured with the greatest enjoyment, and your thirst was slacked by drawing water from the pump in your hat. Of course things have altered since then, and your father is now one of the leading men of Wotton-in-the-marsh, but it is well for us, from time to time, to look to the hole of the pit from whence we were digged. Whatever you do, strive to cultivate plain tastes. Plain living and high thinking are two good things. Men who have been brought up on porridge, principles, and the shorter catechism usually do well. A young man who is painfully clean and has a pampered appetite is much to be pitied. I knew one aspirant for missionary fame who always kept a bread rasp beside his plate and carefully rasped off the bottom of his baked roll, lest anything should defile his supersensitive appetite. Happily for himself and happier still for the people of China he kept in the country where he could always have aerated bread and use his rasp. I believe he is still alive, but am not quite sure.

I fear lest you should be turned aside from enduring hardness by having some word or expression drawn like a red herring across your path. I have often been surprised at the way in which intelligent people are affected by a catchword. Take for instance the word 'native'. Prefix that to anything and it is doomed. Speak of a 'native boat,' and those who have had no experience of travel at once conjure up visions of vermin and other unmentionable horrors. Or you speak of 'native food,' and the hysterical foreigner turns away with a shudder and thanks the goodness and the grace that on his birth has smiled. And yet a 'native' fowl will lay a good egg, a 'native' pheasant is good eating and 'native' rice and other products are both nourishing and palatable. Do not allow your purpose and your better judgment to be weakened by such a scarecrow as the word 'native.' Remember that we are all of us 'natives' of somewhere. And further bear in mind that fastidiousness in eating may mar your usefulness. When our Lord sent out His disciples He specially commanded them not to go from house to house, but to eat such things as were set before them. He wanted them to be above picking and choosing and being delicate in their eating. Had they left the house of Mrs. Levi because she kept a poor table and gone to stay with Mrs. Nathan because she kept a better one, it is scarcely likely that either of these ladies would have had much desire to listen to what they had to say regarding the

kingdom of God. I once attended a feast given by a Chinese pastor in honour of his son's marriage. The good man, in the fulness of his heart, had prepared of the best and had prepared abundantly. He had invited several foreign friends and looked anxiously as each in turn trifled with the chopsticks. Some of the guests had seen them in their childhood at missionary meetings, but had not even a nodding acquaintance with them as friends in need. And when after many spasmodic efforts a little of the food was conveyed to the lips of his guests it was only to be followed by a poorly concealed look of disgust. The host was hurt and offended, but his load was somewhat lightened by the fact that a few of the guests could use the chopsticks freely and tackled most things with vigour. You should be able to use chopsticks, as a matter of course, and should so cultivate a taste for most Chinese food, as that you would be at your ease at a Chinese meal and make your guests feel at their ease if they came to take a meal with you. Remember that the men who went before you went out into the wilderness into a land not sown and left us a good example of enduring hardness as good soldiers of Jesus Christ. And I should be very sorry for you to degenerate into an effeminate missionary trifter. Have grit, but do not be gritty.

I am rather fearful lest that two months' course of hygiene with which you finished your college curriculum should have done you harm. Your letters at that time were full of references to germs, microbes and the extreme desirability of constant washings of most things with disinfecting fluids. Indeed I wondered how you could afford to buy enough carbolic to do all that you suggested. Do you know the story of the Snake in the Cup? If not let me tell you. As the story goes a Chinese took up a cup, raised it to his lips and began to drink. To his unspeakable horror he suddenly saw a snake in it. Needless to say he dashed it down. His fright was, however, a small matter, as from then on he was haunted by the fear that there was a snake in every cup, and his life was thus made a burden to him. Do not let your own life be haunted by the shadow of the microbe. So far we do not know very much about him, and we can lose nothing by supposing that he is perhaps better than he is described. In all theories relating to medical science we need to allow anything from fifty to sixty per cent. for further scientific research. The theories of one generation are often discounted by the next. And it may be true, as our mutual

friend Professor Solveall says, that in the end we may find that the much-maligned microbe is our best friend. Indeed the professor (who is a man of means) has gone so far as to say that he has no anxiety in regard to the food supply of the future. In his judgment it will be cooked microbe. Not so, however, Professor Wood B. Katharismos. In his book, *The City of Hygiene*, recently published by Freak & Co., of New Street, and having an original preface over the initials F. A. D., he speaks of the different ages of the world and calls this the microbe age. He is of opinion that in the next century paper gloves, made in Japan, will be universally worn, once used when shaking hands and then cast into open furnaces erected for the purpose in most large thoroughfares.

Now of course you and I as mere laymen simply listen with becoming deference to the learned professor. At the same time we are still allowed the right of private judgment, and as long as we retain that right, we cannot forget that science is progressive, and that each generation of scientists has belaboured the preceding generation for its general immaturity. And the main point for us to consider is that work is waiting for us, and that any theory which hinders us from doing it, is to be looked at askance. In the course of your travels you will have to eat all sorts of things.

"If addled eggs should suit your taste,  
Or measly pork or bean curd paste,  
They'll serve you up a meal in haste  
At any inn in Chibli."

In your travels do not regard small places as beneath your notice. Stop and preach in them and let the people have an opportunity of learning something of the good tidings. A vast amount of benefit has come to China through work in villages and hamlets. Tracts and books left in them are often read in the quiet of country life when they would be cast aside in the rush of the busy city. A friend of mine always carried a paste pot with him on his journeys, and pasted tracts in the various places in which he stayed. And as rural life is favourable to thought, and in the nature of the case is out of the hurly burly, you will find plenty of opportunities for leisurely talk with your rustic audience or with individual members of it. This will give you practice in the art of *talking* the Gospel. It is comparatively easy to preach to an audience in the hall or church, but to converse on spiritual matters is a different thing.



Note how in our Lord's ministry He talked to individuals—to Nicodemus, to the Woman of Samaria, to the Young Ruler and to others. This was a fruitful ministry, and affords us a worthy example.

Take time in your journey. The art of travel is in great danger of being lost in these days of rapid transit. The main object with so many is to pass through space in the shortest possible time, but this is not necessarily travel. A philosophic friend of mine suggests that the name of "whisking" should be applied to this form of motion, but as this would involve the calling of those who practised it "whiskers" it is scarcely likely to be adopted. Travel by cart, or by mule, or barrow or boat, may be slow, but it enables you to see the country and to know the people. And what is of more importance it gives the people time to know something of you and your message. There is a great danger of out-of-the-way places being passed by in these days where railways are spreading like a network over the country. Go slowly and give these places a chance.

Avoid display. Leave the gilt egg cups and the moustache cup at home. Let your travelling equipment be of the simplest. You will find this more convenient and less likely to invite robbery and loss. Years ago two missionaries started on a journey by boat. After they had got on board they discovered that they had left their money behind, and sent their 'boy' back to get it. He foolishly brought it down to the river side in his hands—in each hand a 'shoe' of silver. The boat was followed by armed robbers, who boarded it during the night and killed one of the missionaries. Anything that attracts undue notice is better left behind. Many young men, misled by outfitters at home, encumber themselves with outfits suitable for the interior of Africa. Patent impedimenta burden their steps. This is quite unnecessary, and I trust you will be wise enough to avoid such things. Take some string, keep some 'cash' always handy and always carry a small amount of money on your person in case you should be separated by any cause from baggage. Never mind that ivory-handled fruit knife given you at the harvest festival, nor the pair of razors given you by the Development Society in Swansdown Hall "with hope of speedy realization." It is said that during the Franco-German war the German Emperor and his leading generals took the same food as their men, but that the French officers lived in luxury. I do not know whether this is true or not, but recent events

have shown that success rests with simplicity and temperance. If you maintain a spirit of contentment and simplicity your life will be much happier than if you have your mind full of anxiety concerning your belongings.

Be deeply imbued through all your journey with the fact that what the people need is *the Gospel*. You will be beset with questions relating to foreign affairs—science, education, politics and a hundred and one other matters. And within certain limits you will do well to give all the information you can on these subjects. But amid all do not lose sight of the fact that your main work is to make known the glad tidings of pardon and peace. Do not let good become the enemy of best.

You need to distinguish between things that differ, civilization and the Gospel. Many good men talk as though the new Jerusalem were New York or Boston or London with a few improvements. As a matter of fact there is no necessary connection between machinery and holiness. An idolater may turn out as good an engine as a believer in the true God; a splendid workman is often either a drunkard or a man of indifferent moral character. Pictures of electrical apparatus are not specially adapted to turn men to righteousness. The new creature spoken of in Scripture is born from above, is a spiritual product, the handiwork of the Holy Ghost. The bitterest opponents of the truth have been and are some of the most intelligent of men.

I once heard a learned divine deliver a discourse which was intended to strengthen our faith in the divine origin of Christianity. He first took us for a trip in the *Mayflower* and pointed out to us that a good many things had happened since the Pilgrim Fathers landed on Plymouth Rock. Conditions of life had improved, cities had been built and many improvements had been effected in various directions. Among others was a system of sanitation adopted in certain cities, and as, so far as his own experience was concerned, these were the finest cities in the world and were more or less directly related to the Pilgrim Fathers, therefore Christianity, which had produced these fruits, had proved itself divine. This line of things, I doubt not, carried conviction of a certain kind to the mind of the preacher, but I could not repress a feeling of inward satisfaction that my own belief in eternal verities was founded on something more stable than the size, shape and position of a drain pipe. Five minutes' experience of the love of God in Christ is worth tons of such "evidences."

Many attempts have been made to bring heaven to earth by material means, but so far they have not met with conspicuous success. Joseph Smith was to make a paradise in Salt Lake city, but so far the serpent seems to have held his own there. And even in our own day we have a bogus "Zion," where in place of ambrosial food "Zion" toffee can be procured for a consideration and where the white robes of the saints, or of the musical part of them are woven on the spot and edged with "Zion" lace. Cheap excursion trains run to this would-be celestial city, and "Zion" peanuts may be purchased on the cars. I may be deceived, but I seem to have heard the hiss of the serpent there too, both when he is in his coat of many colours and also when he comes as an angel of light with the white wings of a dove. The fact is that spiritual results can be attained only by spiritual agencies. A telegraph may be a means of grace if the one that uses it has grace in his heart, but if he is a liar he will only avail himself of it to lie at lightning speed.

In all things seek divine guidance and protection. "In all thy ways acknowledge Him." Dangers of every kind abound, from which none but God can shield you. While you ponder the path of your feet do not forget to lift up your eyes unto the hills from whence cometh your help. In the year 1880 I was travelling through Hunan across the Tong-ting Lake in company with three others. We started to cross the lake in the morning in company with a small fleet of boats, and while the wind was strong kept up with the other vessels. But as the wind fell we gradually dropped behind and found ourselves, at nightfall, alone and becalmed. The boatmen punted for some time, but finally gave up, saying they had lost their bearings and would anchor, where they were, for the night. Suddenly we saw the twinkling of lights all around us and heard the sound of gongs being beaten. We found we were in the middle of a flotilla of small fishing boats. Our boatman whispered, "Put out your lights, 不好了." We had heard the fame of these gentry before, fishers in name, but both fishers and robbers by practice. Many a gruesome story had we been told of plunder and murder, and of course our memories faithfully recalled them all. The ladies of the party were very brave and kept in good spirits, much to our relief. We lifted up our hearts to God, and lo! we had scarcely finished praying when we found ourselves surrounded by fog. A bank of fog enveloped us, and we



lay where we were, in safety, till the following morning, hearing the sound of gongs, but molested by no man. As the morning dawned the fog lifted, and we went on our way full of praise to our gracious God.

You will find it a good thing to rest on the Lord's Day. Travel by cart or barrow or on mule back is fairly fatiguing, and you will last longer and do better work by observing one day as a day of rest.

"Thousands at His bidding speed  
And post o'er land and ocean without rest :  
They also serve who only stand and wait."

After a week of hard travel, especially in a crowded district, one learns to admire and value the wisdom that appointed a day in which to rest. A time of meditation, prayer, and Scripture study will help to replenish the fountains of devotion, to add fuel to the fire which is so apt to burn low. Naturally, however, if you call for the tune you must pay the piper. If you make the boatman or the carter stop for the day, you must pay him for the delay ; it is unreasonable to expect him to lose a day in the observance of an article of an alien religion without compensation.

Be a man among men. Avoid the far-away look ; it gives you a vacant expression. Mix freely with those you come in contact with and make them feel that you are a follower of the Lord, who was so truly the Son of Man. Do not sit too long or too often on the pedestal of your natural reserve, but speak and preach and talk as one who is a man of like passions with your audience. Sorrow and pain are the same in them as in you ; let them know where they can find rest for their sorrow, ease for their pain. Let the burden of your message be, "Behold the Lamb of God," and many like those who first heard the cry will leave their earthly teachers to follow Him, who is above all. Do not be discouraged by the apparent futility of your attempts ; your labour is with your God. Blessed are they that sow beside all waters, that send forth thither the feet of the ox and the ass. You will be tempted to grow weary of your own bray, but take fresh courage from the fact that God once spoke by the mouth of an ass, probably with a view to the encouragement of after generations.

Much more might be said, but time fails, so I can only wish you every blessing in your journeyings, and

Remain,

YOUR AFFECTIONATE UNCLE.

## The Term Question.—A Plea for Union on the Bible Terminology.

**A**N attempt is now being made to bring about a union among missionaries in China on the Term Question by means of mutual concessions, or at least supposed to be mutual. Whether this plan will be satisfactory to all or to any of the parties concerned still remains to be seen.

Since we are all, to a greater or lesser extent, students of the Bible and teachers of the same, might it not be well, before coming to a final decision with reference to the Term Question, to examine closely to see if the Bible does not give us something very clear and definite on the matter of terms, especially of the proper term for God? It may be that we shall find an affirmative answer to this query. If so it will certainly be best to accept the term that it gives and so settle this long disputed question.

The American revisers of the Revised Version of the English Bible have conferred an immense benefit on the English-speaking world by restoring the God-given name JEHOVAH into the text wherever it occurs in the original of the Old Testament. It had been expunged and a substitute, Kyrios (*Κυριος*), put in its place by the Septuagint translators of the Old Testament, the result of superstitious reverence. The Latin and English (not to speak of other) translators all followed their example till the American Revision appeared.

Now it requires only a cursory examination of the origin and use of the word JEHOVAH in the Old Testament to make it clear to us

(1) That this Name was given by God Himself as the name by which He should be known,

(2) That this Name was to be applied to Him alone and not to any other god,

(3) That by this Name He was to be distinguished and differentiated from all other gods,

(4) That all through the Old Testament this Name is used consistently and faithfully when speaking of the true God and of Him alone.

This name was substituted, as already intimated, by Kyrios (Lord) in the Septuagint. From its use there Kyrios passed over into New Testament usage, so that when the New Testament writers and speakers use Kyrios in referring to God, they

uniformly mean what is meant by Jehovah in the Old Testament. Of course the substitution of this word and its subsequent adoption by the New Testament writers might, to some extent, obscure its original meaning and intention. But, however this may be, they, including our Savior Himself, never adopted any other term by which to designate the true God. It is worth while to note also that Kyrios was a common noun, not a ready made, nor purposely coined, term for any god or lord.

Again. Elohim (אלהים) in the Old Testament and Theos (θεος) in the New were used as general terms for god or gods, just as it is very wisely proposed now to use *Shên* (神), which has been so used by a large number of missionaries all along and of course by the Chinese generally.

But the question now arises, Would it not be much better and perfectly safe for us to use this divinely given term JEHOVAH by which to designate the true God?

1. We would thus, as already intimated, follow the strict and uniform example of the Old Testament prophets and the New Testament apostles. They used Jehovah, or the well-known substitute for this word. They did not adopt a ready made heathen term, no matter how well its meaning might have suited them. The prophets might have used Baal (בעל), meaning, as it does, lord, and the apostles could have used Zeus (Ζεύς) or Jupiter, but they never did so. They might have said that Jehovah is a foreign term that the people did not understand. Better use a term with which they are already familiar, explain away the idolatrous meaning and attach the proper meaning to it. But they never so argued. Is not their example well worth our serious consideration?

2. A ready made heathen term, no matter how clear its meaning may seem to be to us, carries with it entirely different ideas and associations in a Chinese mind. It is a term imbedded in idolatry, and carries with it idolatrous ideas and these only. Shang-ti (上帝) might appear to be a very good and ready made term for God. But look at its associations and the uses that the Chinese make of it. Explain it as we will and may, it will still carry with it in the minds of the Chinese more or less of its old associations. It is by no means sufficient that Shang-ti means *something like* the true God. To the untutored Chinese it does not and cannot mean the true God from the fact that he has lost all conception of such a being. In the part of China, where the writer lives, Shang-ti is ordinarily used to designate



Yu-huang (玉皇), and the missionary who uses Shang-ti in preaching to a heathen audience, if he be not very careful, is in the greatest danger of teaching idolatry pure and simple. So with any and all ready made heathen terms, no matter how clear their original meanings may be, or how satisfactory they may seem to us. Their danger lies in their idolatrous environments.

3. We may attempt a compromise, but it is not going to be satisfactory to all parties, if to any. Those who have been using Shang-ti, will still go on using it; those who use Tien-chu, will do likewise, and so with others, and after all there will be no real union on such a basis. With some this is a matter of prejudice, with some a matter of conscience. Some of us, weaker brethren, have conscientious scruples against the use of Shang-ti, for example, because this term has, for a long time, been offered not only to one idol but to many.

4. The Bible term, JEHOVAH, is not one of those terms that have been dragged into the logomachy of the "term question" and is not associated with any of this unpleasant controversy. It is as free from this as it is from any taint of idolatrous associations. So far as we know there is no prejudice attached to it, favorable or unfavorable, by any party in the controversy.

5. The use of this word would give, as it was originally intended to give, a distinct and definite designation to the true God and differentiate the Christian religion from all others by an unmistakable mark. We have often been asked by the Chinese, "What is the Name of the God whom we preach?" And we have about as often been at a loss for an answer. If we had Shang-ti, the questioner would at once have said: "That is what we worship." If we had said Tien-chu, we should have been put down as Romanists.

6. The objection that Jehovah is a foreign term would hold equally well against Ye-su (耶穌). Besides, Jehovah was no doubt a foreign term to those to whom it was at first proclaimed. Ours is certainly a foreign religion and must necessarily carry with it more or less of foreign terms. Other things foreign often carry foreign terms; why should not the Christian religion as well.

Christianity is a religion by itself and should in no way be mixed up with heathen ideas or associations. It is something new and separate, and if it is to do its full work and stand secure, it must continue to remain separate and distinct.

S.

## Pentatonic Music and Kindred Matters.

BY REV. C. S. CHAMPNESS.

**B**Y some means or other the article I sent to the RECORDER on this subject, accompanying the selection of pentatonic tunes that are being printed in the October and later issues, has not reached the Editor of this JOURNAL. I must therefore rewrite what I had to say on the subject.

My own experience of the use and need of pentatonic music in the Chinese church dates from an article on the subject that I read in an old issue of the CHINESE RECORDER, written by Mr. Soothill, of Wenchow. Before coming to China as a missionary, I had already found myself possessed of the gift of melody and had composed hymn tunes which were found acceptable by certain friends in England who had made use of them. Mr. Soothill's article showed me a path of usefulness, and it was not long afterwards when the opportunity to work in this direction presented itself. In the year 1894 the Central China Tract Society published that well-known and most useful hymnal, generally known as the Hankow Union Hymnal. Rev. W. A. Cornaby had translated for this hymnal the hymn "Just for To-day" and asked me to write a simple tune for it. The tune printed in the October issue is the result.

Several of the hymns in the Hankow Union Hymnal could not be sung, as no suitable tune was known for them, at any rate by many of the missionaries who were using the book. For this reason, when it was impossible to find a suitable tune elsewhere, I composed one specially for the purpose, and most of these tunes were written in the pentatonic style, like "Just for To-day." The tunes which I hope will appear in other issues of the RECORDER were all written for hymns in the Hankow Hymnal. I had sent them to the RECORDER, in the hope that they may be of use to many missionaries. For this reason I would ask my missionary brethren and sisters to make use of the tunes if possible and at any rate to give them a trial, using the words of "C. E. C." in connexion with those pentatonic tunes published in the June issue, "Try them with the Chinese." My own experience is, that the Chinese Christians, for whose use the tunes were made, have been pleased with them when they have been properly taught to sing them. I desire no better criterion.

In regard to the tunes published in the June issue I am not at all surprised at Mr. Ohlinger's criticism that the tune set to

"Art thou weary, art thou languid?" is an altered version of the well-known tune used in English and American hymnals, though I consider that criticism rather too severe.

The mistake lies in writing a tune in the same key and rhythm as "Stephanos." I always find it best to write a new tune to a well-known hymn wherever possible in a new rhythm and key. Hymn and tune lovers are always inclined to say "The old is better." Therefore a new tune should be as much unlike the old one as possible.

I believe in making pentatonic melodies to have them first of all to be TUNES. I have seen some unfortunate attempts in that direction which lacked this requisite. For this reason they have failed.

We are not always obliged to ask our musical friends to make pentatonic melodies for us. There are some most excellent tunes of this description to be found in some of our hymnals. For some strange reason American hymnals contain many of these. "Iowa, or "Kentucky," S. M., "Forest," "Harmony Grove" are all excellent tunes for Chinese use. It is to be hoped that the Chinese will not boycott these. Many Scotch airs are also well adapted for use with the Chinese, though it is not everyone who will care to use Auld Lang Syne, and Ye Banks and Braes for use in Christian services. Still these are pentatonic melodies, and for those who like to use them are found most useful in the church services. Kilmarnock is a beautiful tune, well fitted for church use, while Martyrdom, though containing a fah in the third line, is also very useful.

It is not necessary to use only pentatonic melodies. It is possible to train our scholars, by dint of great patience and perseverance, to sing the difficult sounds fah and te correctly. I do not, however, agree with Mr. Ohlinger's method of imitation. It is better to adopt a plan which is far more educational, namely to use the tonic sol-fa method, teaching the children to find how to produce these difficult sounds by remembering their place in the scale and their relationship to the other notes of the scale. For instance, they should learn to produce te by remembering that it is separated from soh by a major third, the same interval as that between doh and me. More difficult still to teach is that fah is a major third below lah and fourth above doh.

In choosing tunes which are not pentatonic it is a good rule to avoid such as abound in accidentals and semitones and particularly such as have fah or te on an accented syllable, or



upon the last syllable in the line. For instance, the second line of the refrain to "Hold the Fort" is not, as a rule, sung well, because of the *te* which finishes it. In like manner the sixth line of each stanza of "The Morning Light is Breaking," when sung to the well-known tune "Webb," is also often a failure. Many Chinese Christians close with the *doh* and drop the *te* altogether.

After all, in this matter, the personal factor, as regards the teacher, is an important one. I remember years ago in Hankow hearing the boys of the day-school and blind school of the Wesleyan Mission singing Turle's beautiful tune "Westminster" in a way that any choir could be proud of. This speaks great things for the lady who then had the choir in hand. She was a graduate of the R. A. M.

The publishing of the Union Hymnal produced by the Union Committee of North China will be a great advance in the history of psalmody in China. It is to be hoped that all the missions will see their way to use it, though perhaps one must not expect this just yet.

In regard to the translation of Western hymns great care should be taken to choose such hymns for translation that will really pay for the work put into them. There are certain hymns published in the homeland which have only an ephemeral existence. For a year or so they are prime favourites, and they are to be heard everywhere, but in course of time, through their want of depth of true feeling, they become forgotten. It sometimes happens that some missionary undertakes to translate the same. Often this is done in a merely literal manner without conveying the real sense of the hymn to the Chinese who sing it. The result is a failure. We ought not to translate what would otherwise, were it not for the "puffing" so complained about by Macaulay in his criticism of Mr. Robert Montgomery, fail for want of certain essential principles of life in a hymn. In many Chinese hymnals that I have seen are to be found translations which may deservedly be spoken of as "The chronicling of small beer." It is a great pity to see so much effort wasted when many hymns by such writers as Watts and Charles Wesley, full of the best and deepest scriptural teaching, are still untranslated.

N.B.—My setting of "Just for To-day" contains a typographical error in its last line. Last bar but one, bass minim D should be C.

## BURNS.

C. S. CHAMPNESS.

大家來看上 帝聖 羔 釘十字架 釘十字架 身體流血無

價之 寶 在十字架 在十字架 耶穌受苦至 大擦磨 呼喊上

帝爲 何離我 主替世人擔 當罪 辜 在十字架 在十字架

## HSIEN NING. L.M.

## Jubilee of the Rev. Griffith John, D.D.

BY REV. ARTHUR BONSEY, HANKOW.

THE veteran missionary of Central China attained his Jubilee of service on Sunday, September 24th, and the event—the first of its kind in these parts—is being celebrated by various meetings and services in many of the stations of the London Mission, both in Hupeh and in Hunan.

On the actual date of the Jubilee a special meeting was held in the Hankow Concession church of the Mission, which was attended by a large number of Chinese Christians. The church was crowded, notwithstanding the fact that a similar service was being held just across the River Yangtse, in Wuchang, which had drawn off some who would otherwise have attended. Both outside and inside, the building was appropriately decorated—according to Chinese ideas of fitness—with the trophies of past days, in the shape of “myriad-name” umbrellas, silk scrolls, honorific tablets, etc.; all presented to Dr. John, from time to time, by Chinese Christians and others. The general effect of the rich blending of colours was very pleasing to the eye, and just the right setting was thus provided for the faces and dress of the Chinese worshippers.

It was not the kind of day one would have chosen for such a function, but the opposite. It was sultry and close, not a breath of air stirring, and in the thronged building it was evident that people were greatly inconvenienced by the heat and the closeness of the atmosphere. Yet they listened with intense earnestness from beginning to end of a long meeting and showed no signs of weariness other than that produced by the condition of the weather. The programme had been cut down in every possible way, but even then the number of speakers was uncomfortably large, and the duty of the chairman to keep all of them within a five minutes' limit was not a light one. The programme in itself bore eloquent testimony to the growth of the Mission, whose founder was thus being honoured. One could not help contrasting in thought the meagre handful of Christians who could have gathered to a Jubilee service fifty years ago, when Griffith John first came to China, and this long list of representatives from many of the counties of this great province. Even then one had to remember that some of the representative men had gone to swell the programme of the



Wuchang meeting, presided over by the Rev. Arnold Foster, himself a veteran. Moreover, owing to the difficulties of travel many of the distant centres were not represented, including the whole of the widespread work in the province of Hunan. There was a merciful side to this deprivation, inasmuch as the flow of eloquence, which, even as it was, threatened to outvie the brook in its unvarying continuance, might otherwise have become an uncontrollable flood.

For not a few years Griffith John worked single-handed in this vast centre; on this occasion he was surrounded by a number of colleagues; some of long standing and representing various developments of the work, who were present to add their testimony of esteem and affection for him who held on so bravely and patiently in the dark, uphill days.

Most of the speeches were distinctly equal to those generally made on such occasions; some few were really striking and original. The chief interest, however, did not lie so much in the character or quality of the speeches as in the representative character of each speaker. It required but a little effort of the imagination to see with the mental eye, as each representative mounted the platform, the scores or hundreds of Christians whose greetings he bore. What a mighty gathering it would have been if all the members of the London Mission church in Central China could have been brought together. To some men it is given to labour and pray for many years without much visible result to their labours. To Griffith John the meeting of the 24th September, with all the appreciative and loving words spoken of him and his work, was his "crown of rejoicing." Considerable interest was added to the meeting by the unexpected presence of another well-known veteran worker for China, the Rev. Young J. Allen, D.D., of Shanghai, who had just arrived from Peking by rail. Dr. Allen dwelt on reminiscences of forty-seven years ago, when he, Dr. John, and others who have left great names behind them, were young, and paid a graceful and loving tribute to the zeal and constancy of his old friend. Among other qualities, Dr. John, he said, has always possessed that of *persistence*, and in this respect he has ever reminded him of the Apostle Paul. Mr. John Archibald, of the National Bible Society of Scotland, who has been a co-worker with Dr. John for many years, spoke of the various ways in which he has, during these long years, spent himself unreservedly for the good of the Chinese. Mr. Archibald also spoke

of numerous journeys made in bygone days with Dr. John as companion when they were, indeed, "in perils oft." Of course Dr. John's own colleagues in their loyal tributes of love fell in nowise behind these friends, nor did the Chinese speakers. Dr. John's reply was just what one would expect from him, full of tender feeling and genuine appreciation of all the kind things said about him and ascribing all the glory and praise to God. There was no sound of repining, no regrets for failure and disappointment, although of these Dr. John has had his full share. Gratitude for past achievement and success merged, as it always does with the venerable worker, into confident prophecy that the future has greater things in store than anything yet seen in this land. Thus, after fifty years of strenuous life for China, of which forty-seven have been spent in China itself, does the unquenchable fire of missionary ardour still burn. With undimmed eye and unfaltering faith the veteran faces the future.

On the 28th of September the members of the Mission invited Dr. John's numerous foreign friends to a reception at "the Rest," to further mark the Jubilee rejoicing. It was, unfortunately, a wild stormy day, and the gathering, although comparatively large, was much smaller than it would otherwise have been. No one who knows "the Rest" in its ordinary appearance would have supposed it possible to so completely transform it as to leave the impression of a long and beautifully decorated drawing-room, dotted here and there with the daintiest of tea-tables. Over the platform the flags of Great Britain and China hung together in friendly accord, while at the back was a crimson tablet with the suggestive legend in pure, white letters,

1855

EBENEZER

1905

The proceedings were largely social and informal, but opportunity was taken by Dr. John's colleagues to present him with a congratulatory address, which was read by the Rev. Arnold Foster, B.A., who also spoke briefly on behalf of the Mission. He said that it is the intention of Dr. John's colleagues to have the address engrossed and illuminated for him. This will be given later, together with a sum of money contributed by past and present colleagues to provide some suitable permanent memorial. Short speeches were made by Mr. John Archibald, the Right Rev. L. H. Roots, the Rev. E. F. Gedye, M.A., Dr. Huntley, and Mr. Lewis Jones.

The Rev. Arthur Bonsey, who presided, presented a number of letters of apology from friends unable to attend, and also explained the absence of others on account of illness or bereavement. He also mentioned that many thousands of Dr. John's friends and supporters in the home lands will be glad to learn that such a meeting has been held.

Dr. John replied to the address and the speeches with much feeling. He prized above all the affection and goodwill of his colleagues. He wished to say that without such colleagues the work never could have become what it is to-day. It had been his delight to have for many years a succession of splendid colleagues, of whom some had died, some had to return home on account of health, some have gone to work in other parts of China, and others remain. It had been also a great delight to work with men of many missions and of many shades of thought. He did not advocate the breaking down of denominationalism, and his experience had taught him that if you want men to love you, you must first love them and show your love. This is the real secret of winning the Chinese, among whom Dr. John claims some of his best friends. He paid an affectionate tribute to the memory of other veterans who have recently passed away and thanked all who had in any way whatever helped to make the Jubilee reception a success.

It only remains to add that the Chinese Christians of the Mission are spontaneously raising a fund to devote to some object which will keep fresh the memory of Dr. John; they propose to make the presentation at a function to be held, probably, about the middle of November.

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## Educational Department.

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REV. A. S. MANN, *Editor.*

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Conducted in the interests of the "Educational Association of China."

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### The Mission Day-school.\*

BY DR. ELLIOTT I. OSGOOD, CHU-CHEO.

**I**N all mission lands the day-school has become recognized as a legitimate field of missionary activity. Everywhere Christianity has found heathenism hopelessly binding itself with ignorance and superstition. In the South Seas, on the

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\* Read at Central China Christian Convention. Kuling, 16th August, 1905.



Congo, by the Ganges and the Yangtse, in the strongholds of Mohammedism, the missionary has found it his first duty to teach. While heathenism and atheism may thrive by the side of education, true Christianity and ignorance are eternally divorced. Education is the child of Christianity. Christ wanted men *to know*, to have knowledge of every science and philosophy with which God has endowed us that we might be able to apprehend more clearly the love He has used in garnishing this our temporary abode and, more important, that we might know His will and obey it.

The Chinese revere learning. The knowledge of characters, the ability to absorb the mysteries hidden within books, is a priceless attainment. Not ignorance but the possession of a literary degree is bliss to him. Often has he shown himself willing to let his children brave the dangers supposedly emanating from the foreigner if they might but gain the coveted prize of learning. Now since Western learning has become to him the greatest prize of all and this same foreigner appears to be the possessor of the key which will unlock the door, he comes himself pleading for the privilege of sitting at the feet of the one once so despised.

The day of opportunity for using the day-school to spread the knowledge of Christ has come to missionaries in China. It is an opportunity that will come but once in its fulness. They have thrown wide open the door. Shall we enter therein? Very soon they will be importing non-Christian teachers and will cease to ask at our hands. In many cities the missionary could now gain a controlling influence over the day-school work of the place. He can open normal classes and the teachers of the city would swarm to him. He can examine the pupils and freely instruct them in the truth. "The child is father to the man." Shall we enter this door of opportunity? It may perchance be "the promised land."

But what is a mission day-school? Is it a school where religious instruction only is to be imparted, or where it is to be the chief study, or where it is to be taught to the detriment of a general education? We hold that a mission day-school is a school which should be presided over by a Christian teacher, in which the most advanced methods of imparting a general education are introduced; the text-books of which should be distinctly religious in tone; and to whose general curriculum should be added daily religious worship and regular instruction in the Scriptures.

There are two extremes to be avoided. The one, in which religious instruction is introduced to the detriment of a general education, will close the door of opportunity now opened. The Chinese want an education similar to that given to children of Christian lands. If we refuse to give them this they will import other teachers and the school room will be barred to Christianity. The other, in which religious instruction is entirely omitted, will defeat the aim of Christian missions. A school that does not become an evangelistic agency is unworthy of the support of mission funds and should not be labeled a mission school.

Educators have greatly changed their methods during the last twenty-five years. The child is being viewed from a different standpoint and the methods of imparting instruction and the varieties of subjects taught have been completely revolutionized. The fossilized school teacher, whose ambition is to see that the pupils "learn" their books, is only to be compared with the student who has allowed a college faculty the privilege of merely "cramming" into his brain the contents of certain text-books. Both have missed the point of a liberal education.

The Chinese in the past ages had become fossilized in their educational methods, but they are now turning heartily to the modern view, and we can afford in our day-schools to do nothing less. They may still have a low conception of the religious element in education, but the moral and the physical are not being neglected, as a glance through any of their prescribed courses will reveal. They have yet to learn from us how closely akin are the moral and religious elements in man's nature.

A number of courses of study have been prepared in recent years as models for the new Chinese day and other schools. Our paper is only concerned with the former, and we will limit ourselves to the discussion of that portion. In 1903 the Educational Association published in the RECORDER a complete course of study. This course, while introducing all the regular studies pursued in our Western schools, adds the memorizing of the Chinese Classics. In marked contrast with this are the courses prepared by the Chinese themselves, who have totally ignored the ancient method of committing to memory their classical books. Let us examine one of the courses authorized and sanctioned by the government.

The Three Character Classic is dropped. The Confucian Classics are studied as a text-book and explained, but not

memorized, except in special portions. History, geography, natural philosophy, arithmetic, and gymnastics, with ethics, are introduced in the primary course. A most admirable series of text-books is being prepared; the first ones already having passed through several editions. The beginning lessons are from a primer with easy characters printed in large type. These characters, in some instances, learned in the morning are reproduced in the afternoon on their slates from memory. This is their first lesson in writing. They do not begin with the Chinese pen until the second year. Arithmetic introduces the use of the Arabic numerals. These, with the slate and pencil, blackboard and chalk, have superseded the abacus boards which, however, except in very exceptional cases, never had a place in the Chinese school. Arithmetic and geography are at first oral, and begin with near-at-hand illustrations. In the latter the physical appearances of the surrounding country become the first object lesson. With easy steps they proceed from this basis to the general geography of the local district, province, and finally China in general.

The ethics have for text-books pictures of worthy ancients and descriptions of their many virtues, using poetical illustrations when suitable.

With but this hasty survey we see the new schools in this land have adopted a course of study utterly different from their former methods and one which will compare most favorably with the Western standards. The course prescribed by the government has been printed and fully explained in a five-volume book and sent to every city throughout the empire as far as we have been able to ascertain. It will doubtless be taken as the model.

The Chinese and Japanese presses are publishing a series of text-books in harmony with these courses and, with them, they are publishing a companion series of books by which teachers may learn how to teach the new books in the modern way.

In some places the schools are being opened in the temples and are supported by taxation with a nominal fee from the pupil. In others teachers are independently opening schools on their own account and the pupils pay the full cost of the school. One such school which has come to our notice is in the home of one of the first families of the place, and the pupils pay a sum nearly equivalent to \$11.00 a year, beside



paying for all their own books, slates, stationery, etc. The schools are being opened. The Chinese are calling loudly for suitable teachers and stand ready to pay high salaries to qualified men. They are being imposed upon by those who pretend to know how to teach the new studies. Frequently the schools degenerate to a mere farce and the patrons become discouraged yet continue on the school for the sake of "face". It is because of these difficulties that they are appealing to the missionary body. This once despised foreigner has the thing they most earnestly desire. They may despise him still, but here is the opportunity for removing this evil attitude on the part of the literati and gaining their ears for the Gospel.

We have it in our power to raise up a corps of teachers and inaugurate a series of day-schools superior to theirs, even though they may have the commercial advantage of us. "We know and therefore we speak". They do not know, and hence when acting independently of the missionary, have been the "blind leading the blind".

Note now some features of the Mission day-school.

*Biblical Instruction.*—We believe that this peculiar feature of the mission school should never be surrendered or compromised. For the purpose of teaching the Scriptures we came to the mission field, and we should not be willing to undertake any work in which we may not carry out that injunction, "teach all nations". For this purpose there should be added to the regular curriculum a well prepared course in Bible study. We would suggest the Christian Three Character Classic with commentary, a catechism, a simple life of Christ, studies in Old Testament history, together with the memorizing of special passages in the Psalms, Proverbs, sermons of Christ and discourses of the apostles. There should be regular attendance at Sunday school demanded, and the daily worship could well consist of readings bearing upon the weekly lesson. The aim should be to arouse an interest in, and a reverence for, the Scriptures.

*The Pupils.*—In times past the pupils were drawn from the homes of the Christians and the homes of the poorer classes. They all met on an equal footing, and a merely nominal or no fee at all was required. The time is now past when we are to be limited to this field alone. With the new era complications are bound to arise and should be carefully met.

The children of richer parents should be expected to pay more in accordance with what they receive. Yet the fees must

be so arranged that the children of the poorer classes will not be excluded. When there were only the latter class in evidence we were too often content with poor buildings badly lighted, desks and stools in comparison, and even the teacher seemed to harmonize with his surroundings. We were rarely able to hold pupils for any length of time, and we blamed it to the parents. If we had searched into our methods we might have found some cause for the trouble in them.

We should no longer by methods restrict our pupils to the lower classes. More money must be put into the school room equipment, so that the richer classes will not be ashamed to send their children to our schools. If the money is not forthcoming from our Boards we believe that these classes stand ready to pay a sufficient fee to warrant the better equipment. This introduces the third subject for consideration, namely:—

*The Teacher.*—There are times when the difficulties in finding suitable teachers are so great that one is sorely tempted to take a heathen or atheist, relying upon the influence the foreigner may exert in an hour or two each day to counteract and overcome whatever baneful influence such a man may exert over these children who look upon him as the very incarnation of all learning. It is handicapping the missionary at the beginning of the race, and the probabilities are that he will not be a winner at the end. The almost universal testimony of missionaries is that it does not pay except under very exceptional circumstances. Ordinarily one can depend upon it that unless a Christian teacher, or at least, one who is an inquirer under our close observation, can be obtained, that it will be better not to open the school at all.

This means that the winning of men from among the literary classes must draw out more prayer and thought from some of us. How many of those men who have daily sat opposite the foreigner at his desk have been won to Christ. Yet here is a unique opportunity to present very forcibly the claims of the Gospel; in other words to find out how much power we have personally as a personal worker. The "common people" have been gathering around us so thickly that we have overlooked these "other sheep". It is not necessary that a man be set apart to work among these so-called "higher classes," but that each one of us grasp the opportunities that daily pass our way and cease to differentiate between classes. An educated Paul demonstrated that such a qualification is

eminently valuable in building up the church of Christ in any new land. We have but to contrast the relative working value of an educated and an uneducated Chinese Christian in the church to be convinced that the former should be sought for proportionately as much as the latter.

In the new *régime* another qualification is necessary. The teacher must be able to teach Western branches of study and also adopt the modern method of teaching the Chinese character. Will our boarding-schools be able to meet this demand? In the experience of one mission in the Yangtse valley, which has two well equipped schools of higher learning, they were wholly unable to meet the demand and so have established a regular normal course of about four months in length under the direction of another member of their mission. Such a method has met their need, so that they have been able to place a Christian teacher in nearly every station and out-station within their mission. We are calling for teachers. They need not necessarily be men or women who have passed the examinations of a complete academic course. The day-school at present does not require so complete an education any more than do the common schools of an American country district. If they have so good a preparation so much the better there and so much the better here.

A four months' normal course grafted on to an education in the Chinese character will go a long way in fitting the average teacher to take up the position of a pedagogue in a school opened on approved modern lines. The conducting of such a normal class ought not to present great difficulties. The man who has it in charge should be given license beyond the class room. He should be given power to follow up the men after they have taken their places as teachers in the Mission. By correspondence or actual regular inspection they may refer their difficulties to him and he may be able thus still farther to improve and perfect our day-school system.

Thus we will be able to meet the demands now being made upon us for schools of Western learning for children. More than this we will be able to train up a younger generation who will enter our more advanced schools and prepare themselves for the many positions of trust this empire will have to fill in the near future. And we believe that they will not only rise up and call us blessed, but they will give the glory to Him who sent us to minister unto them.



## Educational Notes from Kuliang.

THE Fukien Educational Association Auxiliary to the Educational Association of China was formed in Kuliang this summer. Rev. G. S. Miner was elected president and Rev. A. L. Warnshuis, of Amoy, secretary. A representative committee to investigate day-schools was appointed to report next summer.

### A PHASE OF THE EDUCATIONAL PROBLEM IN FUKIEN.

The Kuliang season is usually fruitful of good results for missionary work. Last year the emphasis was evangelistic. The result was revivals in Amoy and Foochow. This summer the emphasis was educational, though that does not mean that we are less evangelistic.

On July 28th a conference was held on day-schools. This conference aroused so much interest that it was continued on August 1st.

The main discussion centered on the teachers. It was the consensus of opinion that if the day-school teachers could be improved many other problems in connection with schools would be easily settled. Two phases of the problem were discussed. First, "What can be done for the teachers at present teaching in our day-schools?" Second, "How can we provide better teachers in the future?" The teachers may be improved by holding frequent teachers' institutes. Such institutes were reported from Amoy and Foochow.

Mr. Miner, of the M. E. Mission, reports as follows on day-schools and institutes:—

"Some thirteen years ago I was led to take an interest in day-schools, and after considering the plans on which they were then being conducted I thought that to pay the teacher in proportion to work done would secure better service. Then, too, we had no school for the training of teachers, and I began looking around, so we might have a better corps of teachers.

After many experiments and consultations with my co-workers, both American and Chinese, we at present are following plans about as follows:—

1. We have a four years' prescribed course of study for the teachers. They are examined annually, and if they pass in the examination they are advanced to the next year and salary increased. If they repeatedly fail in the examination they are discontinued. Then, too, if they have more than twenty pupils in their schools who pass the quarterly examination the teacher's salary is increased. Besides the allowance given by the Missionary Society the teachers have all their pupils contribute.

2. Then to increase the efficiency of the teachers we hold institutes so we can present and train them in the modern methods of teaching. Their institutes are held as often as our time will

allow. We often take simple scientific apparatus from the college and perform such experiments as will interest, instruct and broaden the mind. This we have found to be very profitable, and we employ only Christian teachers.

3. The teachers and schools are not only under my supervision but also under the pastors, on whose circuits they are located, and the pastor is to visit each school on his work at least once a month and inspect the work done and also to aid in the examinations each quarter. The pastor is to make the acquaintance of the pupils and visit them in their homes and thus come in touch with the parents and endeavor to bring them to Christ. Many of the pupils and their families are not Christians.

4. For the pupils of the schools we have a four years' prescribed course of study so divided that certain books are to be studied each quarter and the students examined thereon. This course of study consists of about one-half Christian books and one-half native classics. As rewards of merit we give the pupils American picture cards after the examinations, on the backs of which Scripture texts have been pasted. Of these the pupils are very fond and carry them to their homes with great glee and often the text is the first ray of true light that enters their home. This year we have within the bounds of the Methodist annual conference 131 schools with 3,545 pupils."

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In Foochow city the teachers of the A. B. C. F. M. day-schools meet once a week. They study arithmetic, geography, the Blakeslee lessons, and Dr. Pott's Pedagogy. A drill-master instructs them in gymnastics. This method has been in vogue for almost five years, and the results are very gratifying. Examinations are given three times a year, and the teacher's salary depends upon his success in the examination. The instruction is given in the same way as the teachers are expected to teach the children.

A good beginning has been made by Mr. Miner to provide better teachers for the future. A year and a half ago Mr. Miner established a normal school. The building located on the south side commands a beautiful view of the suburbs and city of Foochow. This school receives school teachers, trains them one year and sends them out into practical work. After a year of teaching they are again received into the schools for another year's training. It is too early to form a judgment of the success of the school, but the future looks very promising.

The girls' schools are doing their share toward the solution of this problem. At Po-na-sang Miss Newton established a model school in connection with the Girls' college. In this school the pupils of the college receive practical training in Pedagogy. One teaches geography, another arithmetic, another English.

In Amoy Miss Ovenden is giving similar training to the old pupils. The foreign teacher is usually present, and gives helpful suggestions.

Miss Brown, of Foochow, has trained a number of kindergartners. In the transitional school, taught by a graduate of Miss

Brown's school, the children have made very rapid progress in the study of character. They study character about one hour each day. In six months they were able to give the meaning of six hundred characters, form them with small sticks of different lengths and write them on the blackboard.

The following resolutions were unanimously adopted at the meeting :—

FOOCHOW, CHINA, August 2nd, 1905.

At a meeting of the Kuliang Union (composed of missionaries and others who spend the summer on Mount Kuliang near Foochow), held in the Kuliang chapel August 1st, 1905, the following resolutions were adopted :

1. *Resolved*, That as far as possible normal courses for day-school teachers should be introduced into the existing educational institutions, where the normal school is not yet possible, keeping in mind that the normal school is the ideal.

2. *Resolved*, That we emphasize the importance of institutes and summer classes for day-school teachers, and through our mission organization plan definitely for such work.

3. *Resolved*, That it is advisable for every institution of higher learning, and specially every theological college, to include in their curriculum the subject of Sunday schools, together with training in the practical organization and teaching of Sunday school classes, so that the future preachers and teachers may be equipped for this important work.

4. *Resolved*, That an Inter-missionary Sunday School Union should be formed for China on the lines of the International Sunday School Union, the Executive Committee of which should prepare courses of study, notes on the lessons, Sunday school papers, class registers, hints on organization and teaching and further as far as possible the Sunday school work of China.

5. *Resolved*, That until this Union includes more than Fukien province its permanent organization consist of an Executive Committee of nine members (that is, one member from each of the six missions in the province and also one representing the Hinghua M. E. Conference, elected by the missions themselves, and in addition a chairman and secretary-treasurer chosen by these seven members from the missionaries in the province), which committee shall have power to act, as far as possible, along the lines indicated for the province of Fukien and to take steps to include in this Union the Protestant Church of China,

6. *Resolved*, That until this permanent committee can be elected we appoint the following committee with all the power that shall afterward belong to the permanent Executive Committee.

One committee was elected as follows :—

Chairman	...	...	...	...	Rev. W. L. BEARD.
Secretary-Treasurer	...	...	...	...	Rev. J. SIMESTER.
Representing					
London Missionary Society	...				Miss OVENDEN.
American Reformed Church	...				Rev. A. L. WARNSHUIS.
English Presbyterian Mission	...				Miss MACLAGAN.
American Board Mission	...				Rev. G. H. HUBBARD.
Church Missionary Society	...				Rev. W. C. WHITE.
Methodist Episcopal Mission					
Foochow Conference	...				Miss BOSWORTH.
Hinghua	„	...			Miss WESTCOTT.

*Resolved*, That we instruct the chairman of this meeting to send a copy of all the resolutions adopted, both with reference to day-schools and to Sunday schools, to the secretary of each mission in the province.

Very respectfully yours,

*Chairman.*



## EXECUTIVE COMMITTEE MEETING.

The Executive Committee of the Educational Association met at McTyiere Home September 29th, 1905, at 5:00 p.m. There were present: Dr. Parker, chairman; the Rev. Messrs. Silsby, Rawlinson, Bevan, Prof. Cooper and Prof. Walker, also on invitation, Dr. Hawks Pott. Dr. Parker reported that 2,000 copies of Mr. Tsu's three character classic were printed and ready for sale, and the price was set at five cents per copy.

Dr. Parker reported that the sale of books for the six months ending June 30th had amounted to \$3,862.07.

He also reported a balance of \$3,750.54 at the Mission Press, due the Association. Prof. Walker was elected secretary of the Executive Committee.

Adjourned.

M. P. WALKER,  
*Secretary.*

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## Correspondence.

## LANGUAGE STUDY.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Will you allow me very gently to break a lance with my friend Mr. Sadler, of Amoy, re language examinations.

I cannot, of course, say what his experience may have been, but personally I am not aware of any missionary in the field or of any committee at home which says in peremptory tones to young missionaries who do badly in examinations: "You must come up to the standard or resign." My experience is that all who make themselves intelligible and some who can hardly do that are retained in the field rightly or wrongly and I would deprecate any word which would lead our younger brethren and sisters to think lightly of the prescribed examinations or fancy that the acquirement of the language is of secondary consideration. Too many are content now with a

*working minimum* and need reminding that most difficulties vanish before patient plodding toil.

Yours faithfully,  
LL. LLOYD.

## AN URGENT APPEAL.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: As many of your readers are interested in the doings of the Central China Religious Tract Society, I venture to trespass on your space for the purpose of stating the Society's present financial position.

Up to date we have received subscriptions to the "Griffith John Jubilee Building Fund," amounting to about Taels 6,000.00. Of this a considerable portion has been subscribed by the missionaries of China. The amount raised is still far short of the total sum required, and, as we hope to purchase land almost immediately, the Committee

would be grateful if those friends who intend contributing, but have not yet done so, would let us have their contributions as early as possible.

As was to be expected the Jubilee Fund has absorbed many subscriptions that, under ordinary circumstances, would have gone to the general fund, with the result that the latter is already Taels 1000.00. in arrears. We are thus face to face with the prospect of a considerable deficit

on the year's work and should be very thankful for any help that will enable us to meet the present need.

Donations to either of the above funds may be sent to the Rev. Joseph S. Adams, treasurer, Hanyang, or to me.

I am, Sir,

Yours faithfully,

H. B. STEWART,  
*Agent and Acting Secretary,*  
C. C. R. T. S.

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## Our Book Table.

The many friends of Rev. W. A. Cornaby, and readers of his various works will be glad to hear that his new book, "In Touch with Reality," will soon be out. To quote from the Preface: "The tasks of twenty years amid Chinese scenes and conditions have necessitated the reconsideration of truths held sacred by us, with a view to setting forth their essentials in Chinese apart from the husks of our own conventional phraseology. The result has been a personal possession of truth, in a new setting, held with something of the ardour of rediscovery."

The book is published at 3s. 6d., and copies are expected soon at the Presbyterian Mission Press book room.

Miss Belle M. Brain is the author of several little works which are of great value as assisting in the task of conveying a comprehension of the phenomena and the atmosphere of foreign missions to the young and the instructed. She has now followed these earlier works by another which she entitles,

"All About Japan", or "Stories of Sunrise Land Told for Young Folks". In sixteen chapters the outline facts about the Island Empire, its people, its history, the introduction of Christian missions, their discouragements and their successes, with the present conditions, are all given with sufficient detail to hold the attention of the reader, or hearer. The book is published by the firm of F. H. Revell (New York, Chicago, Toronto, London, and Edinburgh), which has long made a specialty of missionary literature. The American price is \$1.00 (gold) net.

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Journal of the China Branch of the Royal Asiatic Society. Vol. XXXVI. 1905.\*

This volume is, for the most part, devoted to papers giving an itinerary of journeys in out-of-the-way regions. Mr. Fred. Carey writes in a pleasant strain of a journey from Sze-mao in Sz-chuan to Rangoon. A map is appended, by means of which the reader can follow the traveller's route. Mr. Haines Wilson tells of a journey to Sung-pan on the

borders of Thibet. He also appends a map and gives valuable notes—botanical, philological and commercial. Professor Leavenworth recounts the history of the Loochoo Islands and Mr. Juan Mencarini describes a visit to Java. Rev. Joshua Vale supplements a former paper of his on the irrigation of the great Chentu plain, and Rev. Ernest Box resumes the discussion of Shanghai folklore. There is an In Memoriam notice of the late Rev. Dr. Edkins and the usual notices of the proceedings of the Society.

J. D.

Some Typical Christians of South China. By Rev. W. S. Pakenham-Walsh. London: Marshall Bros.

This attractive little work of 100 pages is a welcome addition to a class of missionary literature which is well calculated to strengthen the faith of home friends interested in foreign missionary effort and meet the sweeping criticisms of poorly informed travellers who pose as eye-witnesses and authorities on their return home. The first important contribution to this class of literature was by Rev. Arnold Foster, who in his "Christian Progress in China," collected telling memorials of Christian life and character, zeal and endurance. The sufferings and heroisms of the martyrs of 1900 supplied a further contribution which is spread over several volumes; and now comes these short biographies of some typical native Christians of South China.

As is mentioned in the preface these twelve lives, drawn as they are from places widely remote, from various classes of Chinese society, and also from different church communions, afford a satisfactory reply to the query: "Does the Gospel message really

change the heart and life of a Chinaman?" The photographs and other illustrations, and the high reputation of the missionaries who have co-operated with the author in his compilation, greatly enhance the value of this little volume.

*The East of Asia.* September, 1905. Shanghai: North-China Herald Office.

Like its handsome predecessors this beautifully illustrated quarterly calls forth nothing but praise. It is difficult to please every one, but in the varied contents of the number before us there is matter to compel the attention of all thoughtful people and tempt the interested perusal of some of the thoughtless. If the latter feel no heart stirrings in Mr. Ware's presentation of an imperial appreciation of Confucius and Mencius, or have no curiosity with regard to the beautifully reproduced rubbings that accompany it, they must have some admiration for the manner in which the grain junks at the entrance of the Tungting Lake are running before the breeze. This is only one of the ten illustrations which accompany Mr. Preston's paper on "Progress and Reform in Hunan Province." The strategic position of Hunan, the potential wealth of the province, and the outstanding characteristics of the people are such as prevent our surprise at the progress recorded. Another well-illustrated article is Mr. Cornaby's on "Sir Diamond, the Demon-Vanquisher." The letterpress is in the talented author's brightest vein with suggestions of depth that readily lead to helpful meditation.

Rev. J. Batchelor presents the result of his enquiries into the Koropok-guru, or Pit-dwellers of



North Japan; Rev. W. H. Hudson does full justice to the bamboo groves and other attractions of Mohkanshan; Rev. C. Bone writes of a marriage tragedy; whilst capable writers write on such subjects as Ancient Land Allotments in China, or give gems of Chinese poetry, or introduce us to a Chinese Othello or Desdemona, or give the tragic elements in the story partly told by the battered hulk of the *Reina Cristina*.

G. M.

**The Imperial Drug Trade.** A Restatement of the Opium Question in the light of recent evidence and new developments in the East. By Joshua Rowntree. Methuen & Co., 36 Essex Street, W. C., London. Cloth boards, 5s. net; post free, 5s. 4d.

Truth will not be forever on the scaffold, nor wrong on the throne. Nothing is settled until it is settled right. The traffic in opium by a great nation like England is desperately and disastrously wrong. It has been said that the proceedings of the Royal Commission on Opium stayed the agitation against the drug. We do not think so. The Chinese put sticking plasters on festering sores. The Opium Commission whitewashed the sepulchre in which all fair-minded men know are the unsightly corpses of millions of Chinese and the dead hopes of thousands of poor families in this country. The festering sore will break out afresh and poison the blood of the body politic; the whitewash will not disinfect the corruption of the grave, nor neutralize the effluvia which now offends heaven and earth. God stands in the shadow keeping watch above His own.

This book deals with the history of the commerce in

opium; it gives a full account of the Royal Commission and states the present position in a very thorough manner. The Appendix is valuable, and the proofs of the deleterious effects of opium on the Oriental from native and foreign sources are so valid and convincing that we wonder how any sane man can deny them.

Mr. Rowntree has taken great pains to verify his statements and consulted every available authority on the subject, and we believe that no arrow of criticism on the part of those who batten on the trade can penetrate even the joint of his harness. His book shows that the opium trade was started in China by lawless traders whom the British authorities were unable to control, that the enormous profits of the business chloroformed conscience and finally strangled morality. This is strong, but we want it strong. Thousands of new corpses are heaped in the sepulchre every year and the British government goes on whitewashing. The opium business in China is a great moral ulcer, and books like this will do much to awaken the public mind and conscience to the horrors of the trade. The time will come when a great wave of righteous indignation on the part of true Englishmen will sweep away the corruption from the face of the earth.

S. ISETT WOODBRIDGE.

RECENT ISSUES FROM  
MACMILLAN & CO.

Picture Arithmetic, Book III. Price 3d.

New Globe Readers, Book VI. Price 1s. 8d.

The reading lessons have been selected from books of established literary position, and their perusal

will tend to awaken and foster a love of literature. There are many beautiful illustrations and useful notes.

The Diary of Samuel Pepys, with an introduction and notes by G. Gregory Smith. Price 3s. 6d.

This is a compact and beautifully printed issue of the unique diary which shed so much light upon the men and manners of three or four centuries ago.

A copious index greatly adds to the value of this edition.

Macaulay's Essay on Sir William Temple. Edited by G. A. Twyman, B.A. Price 1s.

This is a well got up little volume. In addition to the text of the essay there is a short biographical sketch of Macaulay and a very interesting historical introduction. Then there are copious notes, a chronological table and an analysis of the essay; a glossary, subjects for essays and suggested passages for repetition. All references are easy to find, for the lines of each page are numbered in tens. Altogether this is a splendid book to put into the hands of students.

R. G. D.

Machine Construction and Drawing. By Frank Castle, M.I.M.E. London.

This book is admirably suited for translation into Chinese. When so many students are anxious to obtain some knowledge of engineering and machine construction this text-book would be extremely useful if it could be given to the students in their own language. The author does not assume that his readers know anything of the subject to begin with. He commences by describing and illustrating the best method of sharpening a pencil in order to make a correct drawing; he explains and illustrates by excellent diagrams the meaning of "rivet," "bolt," "pitch," etc.; yet before we reach the last page we willingly assent to the claim made in the Preface that "an unusually large number, as well as a great variety of machine and engine details have been brought together in the book." Teachers in colleges will find the book useful, but very few Chinese students know English well enough to be able to use it.

J. D.

### Books in Preparation.

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

*S. D. K. List:—*

Translated by Miss Laura White:—Christmas in Different Countries.

By Rev. J. Sadler:—Winners in Life's Race.

Prepared for S. D. K.:—Anglo-Chinese Readers and a Chinese Primer. By Miss Jewel.

S. D. Gordon's books on Prayer and Power. By Rev. D. MacGillivray.

A Simple Mandarin Church History. By Rev. D. MacGillivray.

*Commercial Press List:—*

Laughlin's Political Economy. Hinman's Eclectic Physical Geography.

Milne's Plane and Solid Geometry.

Geographical Terms in Chinese, European Constitutional History (for Educational Association).

Green's History of the English People, translated for the Kiangnan Arsenal.

*Shansi Imperial University List* :—

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Text-books of Tokio Normal School. Translated from the Japanese: Meteorology, Ironwork, Mineralogy, Zoology, Physiology, Physics, Pedagogy, Physiography.

Fundamental Evidences of Christianity. By Dr. H. C. DuBose.

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the

Life of Christ." By Miss Sarah Peters.

Hymn of Creation, or the first leaf of the Bible; according to Professor Bettex. By Rev. F. Ohlinger.

Tales from Tolstoy. By Rev. J. Genähr.

Tolstoy's "Bethink Yourselves." By Rev. F. Ohlinger.

Nobody Loves Me. By Mrs. O. F. Walton. Translated by Mrs. C. W. Mateer.

Concordance of the New Testament. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

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We are glad to note from the Report of the C. I. M. that Rev. F. W. Baller is preparing a Chinese version of *Pastor Hsi*, for which many are now enquiring. Also by same author, *Mandarin Hymnbook for Women and Children*, a great want.

## Editorial Comment.

TO DR. GRIFFITH JOHN the CHINESE RECORDER, and all its readers, we feel sure, offer heartfelt congratulations on the fiftieth anniversary of his arrival in China. Our frontispiece, from a photograph kindly supplied by Rev. Bernard Upward, is a significant reminder of a memorable occasion. We rejoice in all that Dr. John has accomplished for China; we have been deeply impressed by what we have read, in the various accounts of the celebrations, of his excep-

tionally cordial relations with co-workers and fellow-believers, both native and foreign; and it is an inspiration to all workers for China to have him still in the front rank with undimmed eye and unfaltering faith facing the future.

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IN addition to the interesting account of the Jubilee celebrations, from the pen of Rev. A. Bonsey (see page 563), we would quote the following sentences from an appreciative



record of the proceedings which Mr. Upward kindly supplies:—

As we listened there seemed to be two key-words constantly recurring as each paid the tribute of respect—"friendship" and "persistence." Everyone who has had much intercourse with Dr. John knows him as a true, staunch, warm-hearted friend; be he native or foreign. Whilst the whole missionary world knows him as one who has "persisted", through sorrow and through joy, in sowing and in reaping, in good report and ill, every faculty brought into subjection to the one aim—China for Christ.

Said Dr. John: "Love, love, love; this is the secret of a happy co-operation." "Although much has been done in China, and many changes have taken place, I am persuaded that far greater changes are coming."

"Some seem to imagine I am an optimist, because life has been easy, and I have never known trial or sorrow. But I tell you I am an optimist, because of what I see—the changes that have taken place these fifty years. Sorrow! loss! I have known the bitterest—wife, children—I have gone through it all: Disappointments! dangers!—many, but I am an optimist in spite of it all."

\* \* \*

WE have great pleasure in giving in this issue the first of a series of papers by Rev. Arnold Foster, entitled "Bishop Westcott on Missions." It must have been an arduous task to collect and focus the many passages scattered through Bishop Westcott's writings which indicate what should be the methods and aims of missions and what are the great fundamental principles affecting the relation of the Gospel to the religions of the world. All missionaries must be thinkers, and our readers will appreciate Mr. Foster's scholarly presentation of the teaching of one who was a scholar and a thinker.

As Mr. Foster mentions on page 541 perhaps the most personal manifestation of Bishop Westcott's practical interest in missions may be seen in the fact that he gave four sons to the Mission work in India, of whom one died on the field and another is now a Missionary Bishop. It has been well remarked that everything he touched he uplifted, and in the judgment of many who know his books best he is regarded to-day, both in England and America, as one of the greatest teachers and one of the most far-seeing of all our theologians of the past two centuries, as he was also one of the most godly and deeply spiritually minded of men.

\* \* \*

WE would draw special attention to Mr. Fenn's account, in our Missionary News department, of the Conference on Federation in Peking, in the end of September. Such friends as we have met with, who were present at that memorable meeting, speak in glowing terms of the remarkable unanimity, self-sacrifice and fellowship which prevailed. The resolutions which were passed are eloquent of the giving up of individual preferences. Undoubtedly a step has been taken in advance and the decisions arrived at will help to solve in the near future some of the knotty problems that have so filled the minds and exercised the faith of many workers.

THE deprecatory resolution which was passed by the Central China District Committee of the London Missionary Society, and published in the *North-China Daily News* of 24th October, will be a great disappointment to those who were present at the Peking Conference and to the many more who rejoiced in the resolutions passed there; but possibly it will serve a good purpose in affording further opportunities for discussion, over a wider area, of some phases of the important questions involved. There may be fuller and more careful focussing of some points than would have been possible had there been an entire and immediate acquiescence.

WE have heard of some good fruits of the Conference. We understand that the members of the convention undertook to secure from their respective missions a request to the Bible Societies to print an edition of the Scriptures in Mandarin, with the terms Shang Ti and Sheng Ling (the terms recommended by the Conference) and agreed to use such an edition exclusively. They further recommended such action to be taken by all missions in the mandarin-speaking districts.

Just as we go to press we hear that Dr. Hykes, the agent of the American Bible Society, has received the unanimous request of the committee acting for the North China Mission of the Methodist Episcopal

Church to print such an edition as we have mentioned above, with the promise that this Mission will use such an edition and no other.

UNION meetings on more denominational lines have just been held in Shanghai. Some of our readers will recall the Presbyterian Conference of October, 1901, when it was decided, among other actions, to call on the various missions of that denomination in China to appoint representatives who should take measures for the uniting of all their Chinese churches in one body. A good deal of preparatory work has been done by the committee on union then appointed, and the third meeting was held on September 18-20.

AFTER carefully considering the replies to the plan of union prepared at the meeting in 1893, the committee unanimously agreed that the time had come to urge upon the churches and missions concerned the advisability of proceeding at once to the organization of six union synods, embracing in some twenty-three or more presbyteries all branches of the Presbyterian denomination now working in China. A careful estimate of the number of communicants in the united church gives 41,000; and if we include Formosa in the estimate, the total number of communicants would amount to some 47,000. In 1890 the number of Presby-

terian communicants, as published in the Missionary Conference report, was 12,347, and this number represented about one-third of all the communicants of all the Protestant missions laboring in China, including Formosa. If other denominations have prospered in like manner—and there is every reason to believe that they have—the number of communicants in all China must now reach a total of 142,000; and it is probable that complete returns would give as many as 150,000.

\* \* \*

ON account of differences of dialect and the expense and inconvenience of travel, etc., the committee deemed it inadvisable at the outset to organize a general assembly, although agreeing that "such an assembly will form the natural consummation of this scheme of union, without which its organization will be incomplete." Already three of the synods proposed in the plan of union have been organized and are independent of the home churches. One of these was organized as a presbytery, but is planning for a synod with three presbyteries. The committee recommends that the other three synods be organized immediately as independent church courts, and that each of the presbyteries of which they are or will be composed, elect two representatives—one Chinese and one foreigner—to form a national council, which will meet about the time of the Missionary

Conference in 1907 and consult together regarding the general interests of the united church.

\* \* \*

It is hoped that this union of the Presbyterian churches will help forward that larger union which would embrace all branches of the church of Christ now laboring in China; and although organic union with all other branches may not at present be expedient, all such movements will help to accentuate that unity of purpose which is increasingly manifest throughout this great field of Christian missions.

\* \* \*

A VALUED correspondent writing us with regard to the day of prayer at Kuling, speaks of lack of unity as being a hindrance to the revival that was the subject of prayer at the Kuling and other conferences. He says:—

The number of "*Hueis*" in the "*Yesu Chiao*" in China is perfectly bewildering to the Chinese. Though we constantly protest that we are all one, yet often actions speak louder than words, which they are not slow to see. That denominational differences are a hindrance to a genuine revival is shown by the fact that when and wherever such a revival occurs these differences for the time being are forgotten, or pass into the background. When our Savior prayed that we may all be one, He surely did not mean that we be split up into fragments.

\* \* \*

THE embarrassments which these divisions cause to missionary work and the difficulty of giving a satisfactory account of them to converts from hea-



thenism were referred to recently in a valuable article by Bishop Awdry, of Tokyo. He writes:—

We cannot get clear of the divisions ourselves because their genesis is part of our history and their results have ramified into all the regions of our thoughts, characters, and institutions. Yet we are conscious of the utter inapplicability of many of those matters which divide us, perhaps excusably, to the case of (say) Japanese Christians. Are we deliberately to convey the infection of all the diseases of Christendom from ourselves to the Japanese church of the future? It is a ruinous injury, not to say sin, yet how can we avoid it?

\* \* \*

Bishop Awdry is impressed with two salient features of the church of to-day—dissatisfaction with our divisions and an ever growing and efficient sense of missionary obligation, the two acting very powerfully upon each other—and pleads for prayer, especially in its largest sense of harmonising and subordinating our spirit and will to that of God. He further says:—

There is nothing like close communion with God and intercession to fit us to be his instruments, and that in co-operation with others. But the prayer must be that *we* may be led to *His* will, not He to ours; and the intercession must not have in it a shadow of patronising. It must not be, 'Bring them to my way of thinking;' 'Lighten their darkness.' Self-righteousness and 'cocksureness' are equally contrary to the true spirit of prayer. 'Depart from me, for I am holier than thou,' and 'God I thank Thee that I am not as other men are' stand just on the same level. The prayer must be, 'Bring *us* into harmony with *Thy* thoughts;' 'Lighten *our* darkness.' Such prayer begets and rears personal humility and mutual respect, even amid the keenest struggles and amid divergencies so great as to forbid direct co-operation.

IN our last issue we expressed a hope that we would be able later on to refer to some of the lessons of the late war between Japan and Russia. The triumph of efficiency over inefficiency is one great lesson, but living and working in the East, where the individual counts for so little, we have been specially interested in the manner in which it has been demonstrated that personality is the greatest power in the world. The science of war had become so exact and far-reaching and catastrophic in its use of electricity, and from the terrible nature of the explosives and weapons used, that it was supposed by many that individual or even national heroism did not count.

\* \* \*

ELECTRICITY had brought a matter-of-fact element into aspects of war time that hitherto had great possibilities of individual heroism. Galloping aides are now practically a thing of the past. No longer the salute as the aide receives the order, the spurring of the impatient steed, then a confused tornado of hoofs and military trappings to the point of danger or pivot movements; but a ring up on the field telephone, a "hello" and the quiet delivery of a momentous message. For with a telephone system putting the commander-in-chief in touch with his subordinates, and linking on these division leaders to regimental commanders, even the winking of the helio-

graph and the flutter of signal flags are less important than in former days.

\* \* \*

RUSSIA had the same, or even better, opportunities for her use of these modern appliances; but the low moral tone of many of her officers, her depreciation of the enemy, and the mechanical movements of great bodies of men who had no opportunities or instruction in taking the initiative, stand out in strong contrast with the intelligence, keenness, and brave self-sacrifice of the Japanese officers and men. The eight-days' fighting round Liaoyang, the nine days of the Shaho battle, and the fourteen days near Moukden have so much to tell of individual heroism and endurance, as well as magnificent organization, that we look forward to great things being done in these eastern lands under the King of kings through the development of sanctified individuality.

\* \* \*

THERE is a close connection between home philanthropy

and work on the mission field, and it is only right that we should mention the great loss that has been sustained by the needy young in the death of Dr. John M. Barnardo. Workers in China have a special interest in this wonderful man and his work, from the fact that his early idea was to qualify for medical mission work in China, but the success of his work among homeless children in London led to him giving his life entirely to this work. Through his agency fully sixty thousand orphan waifs have been rescued, trained, and placed out in life. The special lesson we can learn from his methods is the manner in which he legislated for the future. And in connection with an earlier paragraph we might refer to one characteristic of his Homes — their total freedom from the shackles of routine. The children did not remain or become "mere passive constituents of an aggregate," but were treated as individuals, with personal characteristics of their own.

## Missionary News.

### Conference on Federation.

Since the Federation Conference at Pei-tai-ho, North China, in August, 1904, the committee appointed at that time has been busily engaged in securing the appointment, by the various missions throughout China, of representatives on a large General Committee, to whom should be

entrusted the important work of securing general co-operation in carrying out the suggestions and resolutions of that conference. To further this end a representative conference was called to meet in Peking, September 28th; each mission, if possible, to send at least one representative. This Conference has just closed its four days' sessions, leaving a

strong impression of having accomplished a long step in advance. While the attendance was not as fully representative as had been hoped, yet it included a few from almost every quarter of the empire; and there were many others represented by proxy. When we add to these the great number whose views on the questions to be discussed had been communicated to the committee in writing, the whole of the missionary force in China may be said to have had a very fair representation. Aside from the missionaries in Peking there were present delegates from the American Board, London Mission, American and English Methodist Missions and the American, British and Scottish Bible Societies in Tientsin, the Canadian Presbyterian Mission in Honan, the Irish and Scotch Presbyterian Missions in Manchuria, the China Inland Mission in Chihli and Shansi provinces, the American and Swedish Baptist Missions in Shantung, the London Mission in Canton and Hongkong, the Wesleyan Methodist Mission in Hankow, the American Bible Society, Shanghai, the Foreign Christian Miss. Society, Nanking, the Scandinavian Alliance Mission, Shansi, the S. P. G. Mission in Shantung, the American Episcopal Mission in Central China. We had with us distinguished visitors from America in the persons of Bishop and Mrs. J. W. Bashford and Mrs. J. Ellen Foster. In all, four bishops were present: two from the Church of England and one each from the American Episcopal and Methodist Episcopal Churches.

The Rev. Geo. T. Candlin, of the English Methodist Church, Tientsin, was chosen chairman

of the Conference; Rev. C. H. Fenn, of Peking, secretary, with J. McGibb, Jr., assistant, and H. S. Elliott, stenographer. A Committee of Reference was chosen to consider and report the best form for any resolutions to be adopted by the Conference.

Dr. Thos. Cochrane, the chairman of the committee which convened the Conference, presented a short statement of the movement and a report of the work of the committee for the past year. The principal part of this work consisted of a vast amount of correspondence with all the missions in the empire in the endeavor to secure the appointment of the General Committee contemplated and to obtain a full and official reply to the four propositions of the committee, namely, as to the desirableness and feasibility of a union hymn book, uniform designations for churches and chapels, uniform terms for God and the Holy Spirit, and a federation of the Christian churches of China. The previous year's canvass had been of individuals merely; this was a canvass of missions. The result, however, was much the same; only a very small minority of the missions regarding any of these propositions as either impracticable or undesirable, while a large majority expressed an enthusiastic and prayerful interest in the success of the committee's labors. Most of the missions either appointed delegates to the Peking Conference or requested one or another of the members of the committee to officially represent them in that Conference. The number of delegates from all parts of the empire was, therefore, much greater than appeared to the casual observer. Inasmuch, how-



ever, as there were many missionaries present who were not formal delegates and the meeting was rather a conference than a formally constituted legislative body, it was thought wise to declare definitely that all actions of the Conference should be considered as advisory rather than authoritative.

Rev. W. S. Ament, D.D., opened the discussion of the question of a union hymn book by presenting the practical difficulties of present conditions, under which it is impossible for union meetings to find common hymns, or even common translations of the hymns which their various books may contain in common. He was followed by Rev. E. C. Tewksbury, chairman of the committee appointed by the North China Tract Society in furtherance of the suggestions of last year's Conference at Pei-tai-ho. This committee, representing in its members most of the missions working in North China, has devoted a large amount of labor to the assembling of a collection of all the hymn books issued in China, which collection they presented for the inspection of the Conference. A complete index to these nearly thirty books has been made. Of one hymn no less than seventeen different translations were found, of others from five to twelve. All these different versions, with the exception of those so distinctly unscholarly as to be unworthy of serious consideration, were copied out and sent to every member of the committee for comparison. A collection was then made of one hundred hymns common to several of the best books, and in the version preferred by the majority of the committee, in a few cases a union version being

formed by the combination of verses from two or more versions when the advantage gained by the selection was unmistakable. Fifty other standard hymns, not common to so many books, were then added by the committee, and the entire collection of one hundred and fifty published in tentative form by the Tract Society and presented to the Conference. Dr. Cochrane also presented many letters from all parts of China urging the desirability of preparing a Union Hymn Book. During the discussion which followed, it became evident that there would be serious difficulty in securing the adoption of a book of this kind if it were expected to take the place of all books now in existence, while as an appendix to all such books, and as a small book for use in small churches and in union meetings, it would serve a most important purpose. Therefore the final resolution adopted by the Conference was as follows: "That this Conference endorses the generally expressed desire throughout China for a union in Christian hymnology, but whether a new book should be prepared, or a selection made of one hundred or more standard hymns (such as those issued by the North-China Tract Society) for incorporation into other hymn books, be referred to the Representative Council or Committee (to be formed) for decision."

At the evening session of the Conference addresses were delivered by Bishop F. R. Graves, of the American Episcopal Mission in Central China, and the Rev. M. Mackenzie, of the Canadian Presbyterian Mission in Honan. The former believed this Conference more valuable in the greater things of which it

was the beginning than in the questions which it would itself be able to settle. He declared one of its greatest benefits the opportunity to know other missionaries better, to come nearer together in mutual respect, love and prayerfulness. A federation was very important for the securing of the objects which we have in common. Mr. Mackenzie urged that, while neither visionaries nor idealists, missionaries must have both visions and ideals. We must be one in Christ for China, which is now out of Christ, that we may give to her what we have received, do for her what has been done for us. We must not fall behind the general world movement toward federation and union. The strongest part of what we have to give to China is what we hold in common, the weakest part is that which separates us. The vision of the world in Christ yet to be, will bring us together in an irresistible unity.

The themes for the second day's sessions were the propositions for Uniform Designations for Churches and Chapels, and Uniform Terms for God and the Holy Spirit. The discussion of the first question was opened by the Rev. John Wherry, D.D., who said that some of those with whom the committee had corresponded, were disposed to regard this question as unimportant, but the majority agreed with him in thinking that one unvarying sign in every city, town and village where the Gospel is preached, would be, to the ordinary Chinese, about the strongest possible evidence that that Gospel is one, and that, with so many propagating it, it is likely to prevail even in this empire. Many different designations had

been suggested, but those presented by the committee, Fu Yin T'ang (Gospel Hall), for chapels, and Li Pai T'ang (Worship Hall) for churches, were most largely favored. As to the name for the Protestant church, it did not seem wise to follow the suggestion of a few in emphasizing our opposition to the Roman Catholic church, with whom we should hope for ultimate union. On the other hand, the objections to the use of the personal name of Jesus as being almost profane and neither in keeping with Chinese nor foreign ideas, were so numerous that it seemed best to propose the adoption of the term Chi Tu Chiao (Church of Christ). After general discussion the following resolutions were adopted:—

"Resolved, That a large majority of the missionaries in China having expressed their willingness to adopt the designations Fu Yin T'ang for street chapels, and Li Pai T'ang for places of worship, the Representative Council or Committee (to be formed) be asked to endeavor to make the use of these designations universal in China.

Resolved, That the Conference recommends to the various missions in China the adoption of the term Chi Tu Chiao as the designation of the Christian church."

Further discussion indicated a general sentiment in favor of the dropping of distinctive denominational names, so far as feasible.

Rev. H. H. Lowry, D.D., opened the discussion of the Term Question, giving a brief history of the question and mentioning the incessant and acrimonious debates of the generation now almost gone. God had blessed the use of every term which had been sincerely

used in worshipping Him and proclaiming His Gospel; but uniformity would avoid endless confusion in the minds of men, save much money in the printing of books and contribute in every way to fraternal feeling throughout the church in China.

A general discussion followed, both on the question itself and as to the wisdom of requesting the Bible Societies to print the Bible in the compromise terms proposed by the committee and quite generally approved in the correspondence presented by that committee. The representatives of the Bible Societies expressed unwillingness to print the Scriptures in these terms as a fourth set, but the great joy they would have in seeing union terms take the place of the three sets in which they are now compelled to print. They agreed that a demand for these terms from a large part of their constituency, however, would probably compel them to print, as they regarded themselves as the servants of the missions. The following resolutions were finally adopted:—

“Resolved, That, whereas there are three terms, in China, designating the Supreme Being, viz., Shang Ti, Chen Shen and T'ien Chu, and two terms designating the Holy Spirit, viz., Sheng Shen and Sheng Ling; but the evidence presented to this Conference shows a large and constantly increasing preponderance of opinion in favor of the terms Shang Ti for God and Sheng Ling for Holy Spirit, this Conference recommends the adoption of these terms in literature, by the missionary body throughout China, while leaving the widest liberty in the use of terms in preaching.

Resolved, That, in view of the widely expressed desire for the

issue of the Bible with the terms Shang Ti for God and Sheng Ling for Holy Spirit, this Conference suggests to the Bible Societies that they take steps to ascertain the wishes of their constituents as to the printing of the Bible with these terms.”

At the evening session the Rev. Geo. T. Candlin presented a paper preliminary to the discussion of the fourth proposition, namely, a Federation of the Christian Churches of China. He declared the time, just at the rounding out of the first century of missionary effort in China, most opportune for the consummation of this great work. The ideal should be nothing less than one Christian church for China. Is it not worth striving for? Could anything so warmly commend us to China's people and China's rulers? The alternative is stern and melancholy, a score or more of missions working independently, a Protestant community of 150,000 divided among a score of churches, the native leaders, in their growing independence, perpetuating the petty differences of which they would have known nothing had they been taught, magnifying what were once, perhaps, living issues, but were long since dead. Are such things to harass and perplex the church in China for all coming time? This one Christian church for all China is to be brought about by first dreaming and then doing. There must first be the ideal if we are to have the real. This federation of the churches is a vital necessity. Union is natural, separation unnatural; union right, schism wrong. What God has called us to establish is the kingdom of God; there is but one kingdom of God. The



church is the body of Christ; there is but one body of Christ. The church must have an external, visible body; it is at least incongruous that it should have a number of bodies. Now is the time for federation, when things in China are still in the making, neither made nor spoiled. In the Chinese Christian church there is a strong spirit of oneness; let us not be the makers of strife. This is not a question of uniting missions, but of joining native churches. The Chinese church must be *sui generis* a spontaneous, original growth; let us not be responsible for the stunting of that growth by training it to a foreign frame. What we seek is union, not uniformity. There is room in a federation for "diversities of operation." These Chinese Christians have believed alike, suffered alike, witnessed alike; let us see to it that so far as we can accomplish it, they stand together hand in hand, heart to heart, helping to hasten the time when "they all shall be one" in Christ and the Father, that the world may believe that the Son was indeed sent of the Father.

The above is, by no means, even a complete outline of this strong address, which admirably prepared the way for the discussion of federation the following morning. In the course of the debate a number expressed a preference for the postponement of any definite action until the meeting of the Centenary Conference to be held in Shanghai in May, 1907; but the opinion prevailed that the intervening nineteen months could be employed to best advantage by endeavoring to put the proposition in definite form; that form, however, to be subject to revision

by the Centenary Conference. The final conclusions took shape in the following:—

"Resolved, That, in view of the almost unanimous wish of the missionaries of China for some form of federation of the Christian churches of the empire steps be taken to form a Representative Council or Committee in which the native church shall be adequately represented.

Resolved, That we appoint the Peking Committee on Union, together with such missionaries in other parts of China as they may invite, to co-operate with them as a committee for the purpose of securing such a Representative Council (or Committee); the work of this preliminary committee to cease when the Representative Council has been formed.

Resolved, That this Representative Council (or Committee) be asked to take into careful consideration the outline of a Tentative Scheme of Federation already prepared by the Peking Committee on Union.

Resolved, That all the actions of this Representative Council (or Committee) be regarded as tentative and experimental; and that they be reported to the Centenary Conference of 1907 for its consideration and revision.

Resolved, That this Conference appeals to the brethren of all missions and churches to continue earnestly in prayer on the subject of federation, asking especially that the Holy Spirit may come in unifying power upon the whole church.

Resolved, That this Conference appeals to the Executive Committee for the General Centenary Conference of 1907, to arrange for the adequate presentation of the subject of federation to that Conference."

A resolution of the West China Missions Advisory Board, on the subject of Opium, was endorsed. Another resolution, from Foo-chow, on the subject of a Sabbath School Union, was referred to the Representative Council to be formed.

It was decided to publish the records of the Conference in full for distribution throughout China.

The business sessions of the Conference lasted well on into Saturday evening. On the following day, at 4.30 p.m., Bishop Bashford concluded the sessions of the Conference with a strong sermon on "The Scriptural Basis for Foreign Missions," the service closing with a season of prayer for the conversion of China.

There were few, if any, of those present during these days of Conference who did not feel both confident that the year had seen great progress in this great work, and exceedingly hopeful that the final outcome, and that before many years, will be a genuine federation, unity in spirit, uniformity in terminology and hymnology, and a bright prospect of union in that one Christian church for China, for which we are all praying.

COURTENAY H. FENN,  
*Secretary.*

### Canton Notes.

Our mission community has returned invigorated from its annual summer vacation, and we look forward with hopefulness to a fruitful year of strenuous work. The ranks of several missions have been strengthened, while recruits are still expected by others. On Wednesday, September 27th, we met in conference

at the house of Dr. P. G. Todd, Kuk-fan. The paper was to be read by Dr. Woods, of the Christian college, but as Revs. Taylor (secretary of the British and Foreign Bible Society) and G. H. Bondfield were with us, Dr. Woods consented to postpone the reading of his essay until the next Conference. These two gentlemen gave most helpful addresses regarding the work of the Bible Society. Mr. Bondfield's remarks *re* translation work, the unifying of terms, the use of the colloquial and Romanized colloquial, were most helpful. We were also cheered to hear of a movement among the Swatow Christians for the evangelisation of the neglected Mongols and of the fruit borne from the Scriptures distributed throughout the post offices of the empire. Mr. Taylor's address took us further afield, and we rejoiced in the story of Bible triumphs in many lands.

G. H. McNEUR.

### Notes from Kuliang.

It would be pleasant to speak of the climate, the walks, the Kuliang union for purposes musical, literary and social and religious, but let us pass on to some other points.

#### THE FUKIEN PRAYER UNION.

This was begun at Kuliang. It is hoped to send a copy of the important circular letter to Chinese of Fukien scattered over the world and to the friends of these Chinese, whether in China or in the West. The Prayer Union shows magnificent opportunities of Gospel extension throughout the province, and is an evidence of the magnificent power of prayer. We need a

writer like the one who wrote the 11th of Hebrews to show how enemies have been won, sinners converted, prayer for others answered, and to show how spiritual energy is developed when men—Chinamen—give up themselves to God, and these are blessed by Him in return and used in His kingdom. We are rejoicing in a great day for Fukien and in a deepening impression of good. It has been remarked that visitors coming to Fukien are impressed by its people and never forget them. There has been more of the Gospel in this province (and Formosa) than elsewhere. Dr. Carstairs Douglas once said to me, when we were thinking of a famous centre of Buddhism from which Buddhism had spread throughout China: "Why should not the power of the Gospel tell with especial force from this (thickly populated and) highly favoured province?"

#### ROMANISED.

This is by no means to set aside the classical, but to be used as a means of instruction where needed. To read and write the classical years and years are needed; to read and write Romanised is a matter of weeks. Inquire of the three girls' schools in Amoy and examine the Romanised library there, then it will be seen how much there is to say for the system.

#### IMPORTANT QUESTIONS.

More than ever this year Kuliang has become a centre to which good friends from distant places have come. For example, Mr. and Mrs. Clayson, from Canton. Great benefit has been received by the news thus brought. Mr. Clayson has explained the splendid efforts being made by

Chinese in the Canton region of an independent kind. Mr. Warnshuis having received information, both by letter and newspaper from Japan, has made known the vastly important crisis going on in Japan as regards missionaries' life and work. Through the press of Japan strong criticism is expressed. The Japanese feel that the time has gone when any Westerner, even a missionary, can be respected merely because he holds an office. It is urged that intellect as well as good feeling must be developed, that missionaries must not only be employers of "coolie labour" (native preachers) but must themselves take off their coat and rise to the occasion in every department of effort, life and service, and it is farther suggested that if they are not prepared for this, if they are beginning to die intellectually, they had better retire! It is well known that in China such feelings are beginning to move in the minds of men; in fact they are actually expressed, especially amongst men who feel stung because they think that more or less missionaries share the common Western feeling of contempt for the Chinese. Japan has won her way to the front, and so given a lift to other Eastern nations, specially China. It is very clear that we live in critical times, and when a symposium of earnest men, gathered from different quarters, can thus meet and consider grave questions of the highest importance the time is well spent, and public opinion may be created, such as may prove of great service, both at home and abroad.

One advantage to be gained from given publicity to the facts above stated is, that friends in the West, learning of the mighty



movements going on, may come to see with their own eyes and to take due share in the struggle. Looking broadly at the questions touched on above there is reason why both in Japan and in China the representations of the press and of leading individuals should receive due attention, specially by missionaries, and the ques-

tions affecting the national church in both countries need to be well considered. Missionaries are not here to do a hole and corner work, but to create opinions that may have an influence in all directions. The leaders of China, at least in many cases, are looking out for light and help.

J. SADLER.

## Missionary Journal.

### BIRTHS.

- At Shanghai, September 21st, the wife of Rev. E. C. LOBENSTINE, A. P. M., Hwai-yuen, of a daughter (Rose).  
At Tai-chow, October 4th, the wife of Rev. W. WALLACE, C. M. S., of a son.  
At Lu-chow-fu, October 7th, the wife of Rev. J. Y. MCGINNIS, of a son (Griffith Roberts).  
At Soochow, October 15th, the wife of Rev. A. R. KEPLER, A. P. M., Ningpo, of a son.

### MARRIAGES.

- At Shanghai, October 14th, Rev. GEO. ED. BAKER, B. M. S., Ch'ing-chow-fu, Shantung, to Miss FLORENCE HILDA HALLET, of Highgate Road, London.  
At Hankow, October 16th, F. KRIENKE to Miss E. C. C. CALLEN, C. I. M.

### ARRIVALS.

#### AT SHANGHAI:—

- October 5th, Rev. J. C. OGDEN and wife, F. C. M. S., for Ta-chien-lu.  
October 7th, Rev. A. J. BOWEN and family, M. E. M. (ret.), Nanking.  
October 8th, Mrs. F. C. COOPER, A. P. E. M., Shanghai (ret.).  
October 10th, Rev. H. W. MOULE and family, C. M. S., Hangchow (ret.).  
October 11th, Messrs. H. G. WHITE, S. G. WILTSHIRE, P. O. OLESEN, and S. N. BRIMLEY, C. I. M., from Australia.  
October 13th, Miss J. D. MITCHELL, M.D., Miss S. MCWILLIAMS (ret.) and Mrs. WILLIAM HUNTER (ret.), I. P. M., Manchuria; Mrs. F. SHIPWAY and child (ret.), Misses WARD, FRANKLIN, and HALLETT, Rev. and Mrs. BELL, all of E. B. M.; Dr. E. F. WILLS (ret.), L. M. S., Hankow; Rev. H. WUPPERFELD (ret.), C. I. M., from Germany.

October 15th, Bishop BRAYFOGEL and Rev. VOGELIN, Deptn. Evan. Association.

October 21st, Rev. W. A. MAIN and family (ret.), M. E. M., Foochow; Rev. H. G. C. HALLOCK (ret.), Shanghai.

October 23rd, Messrs. J. B. MILLER (ret.), J. PAGE, O. P. WALLEN, R. K. VERYARD, H. HERMANN and C. A. OLSON, from England, C. I. M.; Rev. J. STOBIE and family, Misses PATON and GARRIOCK (ret.) and Rev. DAVID C. DAVIDSON, U. F. C. S. M.; Dr. SYDNEY R. HODGE, L. M. S., Hankow, (ret.).

October 24th, Rev. and Mrs. G. M. TRYGSTAD, Hauges Synod Mission; Rev. and Mrs. E. EDWINS, Augustana Synod Mission, for Fan-cheng, Hupeh; Rev. and Mrs. A. ALMBLAD, S. A. M., Rev. E. HARLEN, S. M., for Mongolia.

October 25th, Rev. WM. H. STANDRING, Miss M. E. BENDOR, A. E. P. M.; Mrs. F. D. WILDER, Rev. G. D. WILDER and family (ret.), Miss A. F. BROWN, A. B. C. F. M., Tung-chow; Rev. WM. PATON (ret.), E. P. M., Swatow; Miss COLLIER (ret.), Misses WELLS, HITCHOCK, H. W. WITTE and MABEL L. LITTLE, M. E. M., West China; Rev. J. B. EVESTONE, Rev. J. B. BROWN, Miss LI BI-CU, M.D., M. E. M., Foochow; FRANK OLDT, M.D., U. B. M., Canton.

### DEPARTURES.

#### FROM SHANGHAI:—

- October 7th, Rev. T. and Mrs. GOODCHILD, C. M. S., Ningpo, for England.  
October 15th, Dr. and Mrs. F. HOWARD TAYLOR, C. I. M.; Rev. W. W. HICKS and family, A. P. M., Peking, for U. S. A.  
October 21st, Miss E. FLEMING, M.D., A. P. M., I-chow-fu, for U. S. A.; Miss MARY DAVIDSON, U. F. C. S.; Mr. F. KAMPMANN, C. I. M., for Europe.

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